The
CHRISTIAN CENTURY
Published Weekly

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We Did It Once
By Hubert Herring

Keep Faith With the Philippines!
An Editorial

More Food for Less Money
By David Stevenson

Of Time and the Spirit
By E. Merrill Root

Adult Bible Class
An Editorial

15 Cents a Copy • March 30, 1938 • Four Dollars a Year

In This Issue

E. Merrill Root is professor of English at Earlham College, Richmond, Ind. Mr. Root is probably best known as a poet, but the Lenten - Easter meditation which appears in this issue shows him as an essayist of original mind and powerful expression. Other essays by Mr. Root have been published on several occasions by The Christian Century.

Hubert Herring is director of the Council for Social Action of the Congregational and Christian Churches, and is in direct charge of that council's department of international relations. He is also executive secretary of the Committee on Cooperation with Latin America, and is a frequent contributor to many American periodicals. A new book by Mr. Herring, *And So to War!*, will be published next month by the Yale University Press.

David Stevenson is a farmer living at Downer's Grove, Ill., a town not far west of Chicago. In four articles Mr. Stevenson has attempted to analyze the cause of the current depression among American food farmers and to suggest a system of distribution under which the income of the farmer might be raised while lowering the cost of living to the urban and town dweller. This is the final article in the series.

Coming

National interest has been attracted in recent months to the growth of experiments in group medical practice. Is this movement scientifically and socially sound? Will it stop short of state medicine? These and other aspects of the new medical development will be discussed by T. Swann Harding.

The Christian Century

March 30, 1938

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1938 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

Mar. 29, 30. Sixth Annual Family Relationship Institute Arch Street Methodist Church, Philadelphia.
Mar. 30. Wilmington Methodist Episcopal Annual Conference, Wilmington, Dela.
Mar. 30. Delaware Methodist Episcopal Annual Conference, Philadelphia.
Mar. 30. East German Methodist Episcopal Annual Conference, Schenectady, N. Y.
Apr. 2. American Friends' Service Committee, John Woolman Hall, Chicago.
Apr. 6. Washington Methodist Episcopal Annual Conference, Baltimore, Md.
Apr. 7. Eastern Swedish Methodist Episcopal Annual Conference, Worcester, Mass.
Apr. 7. Institute of Human Relations, Palmer House, Chicago.
Apr. 17. Easter
Apr. 18-20. Disciples Ministers' Institute, University Church, Des Moines.
Apr. 19, 20. Gerald Birney Smith Memorial Lectures, Dr. William Adams Brown, Joseph Bond Chapel, Chicago.
Apr. 19-21. Interdenominational Conference, Fellowship of Southern Churchmen, Raleigh, N. C.
Apr. 20. Central Pennsylvania Methodist Episcopal Annual Conference, Williamsport, Pa.
Apr. 20. East Pennsylvania Evangelical Conference, Lancaster.
Apr. 20. Lexington Methodist Episcopal Annual Conference, Cleveland, O.
Apr. 20. New Hampshire Methodist Episcopal Annual Conference, Concord.
Apr. 20. Protestant Episcopal election of coadjutor bishop, Christ Church, Nashville, Tenn.
Apr. 21. East Pennsylvania Evangelical Congregational Conference, Allentown.
Apr. 21. Southeastern District Conference, Church of the Brethren, Ambler, Pa.
Apr. 22-28. National Y.W.C.A. Convention, Columbus, O.
Apr. 24-26. Kansas Council of Christian Education, Regional State Sunday School Convention, Winfield.
Apr. 25, 26. Ninth Annual State Convention, Pennsylvania Council of Churches, Grace Methodist Church, Harrisburg.
Apr. 25-27. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 26, 27. Institute of World Christianity, Congregational Church House, Evanston, Ill.
Apr. 27. Central West Methodist Episcopal Annual Conference, Springfield, Ill.
Apr. 27. Maine Methodist Episcopal Annual Conference, Bangor.
Apr. 27. North Indiana Methodist Episcopal Annual Conference, Richmond.
Apr. 27. Wyoming Methodist Episcopal Annual Conference, Kingston.
Apr. 27-29. Kansas Council of Christian Education Regional State Sunday School Convention, Beloit.
Apr. 27-May 1. Indiana Evangelical Annual Conference, Kendallville.
Apr. 28. Methodist Episcopal Church, South, General Conference, Birmingham, Ala.
Apr. 30-May 3. Women's International League for Peace and Freedom, Annual Meeting, Board of Directors, Minneapolis.
May 1-3. Kansas Council of Christian Education, Regional State Sunday School Convention, Kansas City.
May 4-6. Kansas Council of Christian Education, Regional State Sunday School Convention, Lyons.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, MARCH 30, 1938 NUMBER 13

EDITORIAL

HENRY NELSON WIEMAN in an eloquent passage in his *Wrestle of Religion With Truth* points out that to plumb the depths of the world's reality "one must stake his dearest goods upon a venture" and finds in the career of Jesus the supreme example of such adventuring. He interprets the tragic cry from the cross, "My God, why hast thou forsaken me?" as marking the moment when having staked his all Jesus awaited in an agony of doubt the issue of his venture. Would the world respond to his experiment? Dr. Wieman does not try to formulate with any precision the proposition which Jesus was testing with his life, but suggests that it surely had something to do with love. "Was there in the universe a behavior, however latent, which would respond to love? If he loved intelligently, honestly, without sentimentality, unreservedly, would the behavior of the world swing into line and support the venture? . . . Was love the greatest instrument of human achievement and the largest fulfillment of human life? Could one conquer his enemies by love? . . . Was it mightier than all the power of Rome?" Jesus answered that it was. It is possible that at no time since his death has that answer been so strongly and widely challenged as today. How much are those who claim to be the followers of Jesus willing to stake upon its being true?

Shall the Meek Inherit The Earth?

Poland Forces Lithuania To Surrender Vilna

THE MUDDY WATER stirred up all over Europe by Hitler's occupation of Austria has provided an ideal fishing-ground for the jingoes of Poland. Less than a week after the nazi dictator seized Vienna, the Polish government served an ultimatum on Lithuania, giving that Baltic republic less than forty-eight hours in which to reply. Poland has an army of 283,000 troops. Lithuania has 21,000. As the Polish ultimatum was served, 100,000 troops began to concentrate along the frontier. Lithuania surrendered. And Europe breathed another sigh of relief. For it was feared that if Poland invaded Lithuania, Germany would seize Memel, and Russia might come to the aid of the Lithuanians. In which case, the second general European war would have started right there. In her ultimatum Poland called on Lithuania to "regularize" the relations existing between the two countries. This meant that Lithuania must acknowledge the legality of the Polish seizure of Vilna, the former Lithuanian capital, in 1920. The peace treaties gave Vilna to Lithuania; no one denies that. Poland's seizure eighteen years ago was high-handed military brigandage. No one seriously denies that, either. But now Poland, following the Hitler pattern to the letter, has forced Lithuania to agree that the seizure of Vilna was all right and that it will stop protesting. Small as the incident may seem when viewed alone, it has tremendous meaning. It shows that Europe has at last degenerated almost completely into a state of government by ultimatum. Government by ultimatum is government headed for the abyss.

Russia Invites Democratic Nations to Cooperate

IF THE invitation of the soviet government to the democratic and liberty-loving nations of the world to confer with reference to concerted measures against aggressor nations had come a year earlier, it would have received a more favorable hearing. The Russian constitution had then been recently published. It was possible to believe that, having cleared away the old regime by measures regrettably harsh but perhaps necessary, the soviets were themselves going democratic. Even the anti-religious fever seemed to have subsided considerably. Perhaps, after all, Russia was going to be a nation and a government with which there could be cooperation to check the march of fascism. Then came another series of purges, each more bloody and less plausibly explained than the one before. Then came also new anti-religious campaigns. The constitutional guarantees of religious liberty and freedom of speech have turned out to mean nothing at all. The first election under the new constitution was lauded (in Russia) as the freest election ever held in the world, because 99 per cent of the electorate voted for the approved list of

candidates, thus proving how free they were to vote as Stalin directed! With all this going on, it is just not possible to get up any degree of enthusiasm for going hopefully and trustfully into a conference with Russia to devise ways and means for checkmating dictators. It may be, in the working of an inscrutable providence, that communism and fascism will some day clash. If they do—which heaven forbid—the nations that love liberty will hope that the contestants may be evenly matched. Meanwhile the democratic peoples are not rallying around the soviet banner to fight the dictatorships.

The Naval Bill Passes The House

THE House of Representatives has approved President Roosevelt's supernavy bill. The vote on passage was 292 to 100. A better test came on a motion to recommit, on which the big navy forces won by 276 to 114. In view of all the pressure which the White House put behind the bill, of the "patriotic" influences which always work in favor of military and naval appropriations, and of the national apprehensions sharpened by recent events in Europe, the size of the minority in the House is decidedly encouraging. It indicates that while the odds still favor the bill's enactment there is a considerable chance that it may be drastically amended, and possibly even defeated, in the Senate. It will certainly be opposed in that body more intelligently and extendedly than it was in the House. Before the House passed the bill it eliminated section 9, which contained the definition of naval policy commented on in these columns recently. ("Why Mr. Roosevelt Wants a Supernavy," February 23.) Unfortunately, the defeat of this section, with its avowal of an intention to maintain a fleet capable of defeating any combination of other fleets simultaneously in both oceans, was a gain in form rather than in fact. No official declaration of an intention to have a navy capable of licking the world will go on the records, but the ideas of naval policy which control the administration have been clearly revealed. It is interesting to discover that no sooner had the supernavy bill passed the House than the press was flooded with articles pointing out that the new navy could not be built in less than 22 years without a corresponding increase in shipbuilding yards. The campaign for new Hog Islands, previously predicted in these pages, has already begun. And those favored merchants of death, the shipbuilders, rub their hands in anticipatory glee.

Government Reorganization Bill Has Merits and Defects

THE MOST imperative item in the President's "must" legislation is the government reorganization program which, in the form of the Byrnes bill, is grinding its way slowly through the Senate. Opposition has forced the acceptance of some amendments. It remains, however, as it is intended to be, a measure designed to increase the power of the President both over the allocation of functions among the departments and agencies and over the expenditure of funds. The abolition of the office of comptroller general, dependent upon Congress, is not altogether a loss; and the separation of the functions of spending and audit, with a provision enabling the latter to make more prompt reports to Congress than hitherto, is a distinct gain. The general public, not much interested in bookkeeping, can scarcely become excited about these technicalities. It is favorably impressed by the statement, which is undoubtedly true, that the proposed new system is much more closely akin than the old one to the methods of management employed in big business. It has in it the possibility of increased efficiency, and democracy must increase its efficiency or be discredited by comparison with streamlined dictatorship. But one reflects, also, that the concentration of managerial power in business and in government is not one and the same thing. The president of a great corporation may have almost dictatorial power, but he does not ordinarily gain his position by a campaign in which he represents one party among the stockholders, nor does he find it necessary to build a supporting machine by filling the company's payroll with members of his own party. He can use his dictatorial power for the promotion of the company's business and can demand that every employee be efficient toward the same end. The merit system in the government's civil service is intended to approximate that result. It is far enough from accomplishing it even now. It will be farther still if, as the reorganization plan proposes, the civil service is put under the control of one man who is himself answerable only to the President. That might be a good scheme in business. It is a bad one in government.

Spanish War Enters Final Phase?

SPAIN'S civil war has entered what may be its final phase, though that phase will not necessarily be a short one. Franco's drive toward the sea, designed to cut the loyalist territory into two parts and isolate Catalonia from the southeastern area, advanced rapidly with the assistance of fresh foreign reinforcements and supplies from his forsworn "nonintervening" fascist allies. A neutral observer reports: With a suddenness that has yet to be explained, General Franco on March 10 showed himself to be equipped with fleets of heavy tanks, light Fiat tanks, munition trucks and concentrated platoons of artillery capable of maintaining barrages comparable only with those on the western front during the World War. Cooperating with these were the many squadrons of German planes that were brought in soon after the loyalist offensive at Teruel. For a few months, a year ago, Russian planes gave the loyalists superiority in the air. But Russia ceased to ship when Spain ceased to pay cash. Mussolini and Hitler, with an eye to future advantage, have extended more liberal credit to their side. Franco's dominance of the air was advertised by the almost unresisted bombing of Barcelona, bringing death to something like a thousand noncombatants—men, women and children. His ardent defender, Cardinal O'Connell, when told of this ruthless raid, said that it could not be true. General Franco was a Christian and could not do such a thing. Unfortunately the evidence that he did is stronger than the argument that he couldn't.

It was a horrible deed at which the world does well to shudder. It was not magnificent, but it was war. Killing women and children has become a "military objective." It helps to break down the enemy's morale. The morale and cohesion of the loyalists have suffered severely. For a time, it looked like an utter collapse. It may not be quite that. Despite French and British refusal to aid, the loyalists seem to have plucked up fresh courage. If they are beaten, it may be a long time before they find it out.

The French Dilemma

OF ALL the men now at the head of states, none hold a more unenviable position than the members of Premier Blum's new French cabinet. The difficulty—one almost writes the hopelessness—of their position was made unmistakably clear last week when they were forced to turn down the appeal of Premier Negrin for help for the Spanish government. A Franco victory, the French cabinet well knew, might have tragic consequences for the French republic. It would leave France with three borders in fascist hands. It would leave a rising fascist empire across the lines of communication with her African colonies. And it would be interpreted by the rank-and-file of the Popular Front as betrayal of fellow proletarians in a neighboring state, and so would probably lead to a dissolution of the political alliance supporting the cabinet, after which a conservative—perhaps even a neo-fascist—government would succeed to power. Yet M. Blum and his colleagues could do nothing for Spain. They were as helpless to intervene in behalf of Negrin as they had been in behalf of Schuschnigg. Why? The answer seems to be two-sided. In the first place, France is divided internally to such a degree that no government can count on pursuing an active foreign policy without being forced to deal with an uprising at home. As between the Popular Front and the conservatives, the balance is so nearly even that no one can tell which side would triumph in a civil conflict. But each side is large enough so that its threats of civil uprising cannot be dismissed as bluff. In the second place, this consciousness of internal division at home prohibits any French cabinet from taking any steps in its foreign relations for which it is not assured British and Russian backing. Only when it can count on overwhelming support from without dare a French cabinet intervene decisively against any of its fascist neighbors. The result is the complete submergence of France as a vital factor in European politics.

Mr. Hull Outlines His Foreign Policy

THE natural uneasiness produced throughout the country by recent developments in American foreign affairs, especially in the Far East, has finally brought from the secretary of state what is obviously designed as an authoritative exposition of his policy. At a dinner of journalists on March 17, Mr. Hull spoke over a short-wave hookup to the nations of the world on America's international relations. He denied the existence of any alliances or understandings with Great Britain, France or any other nation. (During the same week, however, the admiralty announced to the British Parliament that the facilities of the new Singapore base had been made available to the United States navy.) Such a denial will undoubtedly prove reassuring to large numbers of Americans. But on its positive side Mr. Hull's speech proved prolix and not very enlightening. It was full of moral generalizations, most of them sounding well but susceptible of translation into many, and debatable, practical policies. The fundamental interest of the United States "whether in the Far East, in any other part of the Pacific area, in Europe, or anywhere else in the world," was defined as the upholding of "orderly processes in international relationships." "The momentous question" which this country faces, according to Mr. Hull, is "whether the doctrine of force shall become enthroned once more . . . or whether this and other peaceful nations, fervently attached to the principles which underlie international order, shall work unceasingly—singly or in cooperation with each other, as circumstances, their traditional policies and practices, and their enlightened self-interest may dictate—to promote and preserve law, order, morality and justice." The greatest contribution which the United States can make to peace is held to be "to have this country respected throughout the world for integrity, justice, good will, strength and unswerving loyalty to principles." It all sounds fine. But if it is to be translated into terms of action it is well to note that Mr. Hull coupled with it a demand for a big navy.

Mexico Seizes Property of American Oil Companies

THE EXPROPRIATION of lands owned by American oil companies in Mexico gave a shock to the owners and elicited a mildly critical diplomatic comment from our state department. It is, in fact, not entirely in harmony with our ideas of the constitutional rights of a corporate "person" for the government to take over its property even with the promise of an indemnity in ten years. But Mexico's action rests upon two or three principles of social justice as conceived by the revolutionary party which controls the government: first, that the great natural resources of the country, including oil, ought to belong to the nation; second, that the exploitation of these resources should be primarily for the benefit of the people of Mexico, not for the enrichment of foreign capitalists; third, that it is a proper function of the government to see to it that Mexican workers have fair wages and security in their jobs. Accordingly, the oil companies were ordered to give wage increases with back pay to the amount of $11,000,000. The companies appealed to the supreme court, lost their case, and then simply refused to obey the order on the ground that they could not afford the expenditure. This may or may not be strictly true. A good many foolish things have been done in applying the well meant *Ley de Trabajo;* but on the other hand, a corporation's idea as to what wages it can afford to pay is seldom the last word of wisdom. The oil companies have put themselves in a weak legal position. Their actual position may be stronger, for

there is reason to believe that the government does not really want to take over and operate the oil properties, and that the workers would rather work for their former American employers than for their own government. There is a certain amount of bluff both ways. But when one is moved to condemn what seems a ruthless disregard of property rights, it is important to remember that Mexico is wrestling with the difficult problem of trying to redeem for its own people some part of the national wealth which Diaz generously handed over to foreigners.

Keep Faith With the Philippines!

IS THE United States, despite all the promises of independence which it has made to the Philippines, to remain in permanent possession of the island archipelago? Has the Roosevelt administration, which once approved a law providing for American withdrawal from its Far Eastern entanglements, reversed itself? Instead of getting out of the Oriental crisis, is the American government preparing to become more deeply involved? Is the real reason for the supernavy bill an intention to retain and defend a colonial empire off the coast of Asia? Such are the questions raised by the declaration of the Philippine high commissioner, Paul V. McNutt, favoring repeal of the Tydings-McDuffie law and adoption of permanent American sovereignty over the islands.

Few close students of American politics believe that Commissioner McNutt's speech represented merely a personal opinion. All the circumstances surrounding it argued otherwise. For one thing, it is inconceivable that an official occupying such a position as does Mr. McNutt would make a proposal of such grave consequence without having consulted with and received the approval of the President. Moreover, this plea for permanent retention of the Philippines is only a climax to a series of recent moves which have cast doubt on the intention of the present administration to carry through its previously avowed independence policy. The first of these moves came with the appointment of Mr. McNutt, a notorious legion swashbuckler, as high commissioner. The second came with the detachment of General Douglas MacArthur as field marshal and permanent commander of the Philippine army. The third came with Mr. Roosevelt's January announcement that American economic control over the islands would be continued at least until 1960, although independence has been voted in 1946.

Mr. McNutt's proposal that Congress repeal the Tydings-McDuffie law and inform the world (and especially Japan) that the United States means to stay forever in the Philippines follows logically these other indications of a shift in Mr. Roosevelt's Oriental policy. The fact that the President has taken no steps to disavow Mr. McNutt's speeches—the first of which was sent out over an international radio hookup—further indicates that the commissioner was revealing the present views of the White House. But the most startling aspect of the proposal lies in its disclosure that the President is now pursuing ends in the Far East which seem to him so important that, for their sake, he is willing to challenge the interests which persuaded him to sign the Tydings-McDuffie bill in 1933.

For our readers will remember that the bill granting full independence to the Philippines was not pushed through Congress by any sudden outburst of public idealism. A promise of eventual freedom for the Filipinos had, to be sure, been on the statute books ever since the enactment of the Jones law in 1916. But this promise seemed far from fulfillment until a combination of American economic interests passed the law of 1933. Cane and beet sugar growers, cottonseed oil producers, butter producers who were also determined to stop competition from margarine made with coconut oil, union labor intent on keeping out Filipino immigration—these were the forces behind the Tydings-McDuffie bill. They are still potent forces, not to be lightly challenged by any chief executive.

Five years ago, it must also be remembered, such influence as the army and navy exerted on national policy favored American withdrawal from the Philippines. Both services then believed the islands to be indefensible. Major-General William C. Rivers, who served years in command in the Philippines, has written:

> The United States is unable to defend the Philippine Islands, even in alliance with Great Britain and even if we doubled our fleet, if there should be a war with Japan. That country is located squarely between the United States and the Philippines. A modern warship is so tied to a base that it can operate but 2,500 miles away—then it must return to the base for fuel, food, ammunition and repairs. About 4,500 miles separate the United States and the Japanese empire. An American fleet cannot attack Japan from our west coast or from Honolulu, 4,000 miles from Yokohama, nor can a Japanese fleet attack the American fleet at Honolulu or on our California coast. An American fleet cannot defend the Philippines, 5,500 miles from Honolulu. Nor is a naval base at Guam or Samoa practicable—it would be an indefensible salient, and an attempt to defend either Samoa or the Philippines would throw our Pacific defense plans out of balance.

General Hugh S. Johnson, in commenting on Commissioner McNutt's proposals, has said what amounts to the same thing. High naval authorities have, in the past, been equally emphatic. It has only been within the past year or two that a few naval officers, under White House encouragement, have begun to talk about the possibility of providing a naval defense for the archipelago.

If the administration now favors permanent possession of the Philippines, some new element of vast importance must have been injected into the situation in the last five years. The forces which pushed the Tydings-McDuffie law through Congress in 1933 are just as strong as they ever were. The army is just as much in favor of getting out of the Philippines, and so is still most of the navy. What is causing the President to reverse his policy?

Mr. Hull, in the speech commented on elsewhere in this issue in which he declared America's intention of maintaining its interests in the Far East, said that this policy rested on the necessity of checkmating Japan. He did not, of course, put it in such bald terms. Instead, he spoke of a choice between "international order or international anarchy based on brute force," and declared that the United States must hold its position in the Far East to testify to its devotion to the former. But if Mr. Hull had

the Philippines in mind when he spoke in this fashion—and it is hard to see what else he could have been talking about—why is the danger of Japanese anarchy any greater today than it was in 1933, two years after the rape of Manchuria? If Japanese policy now argues against granting independence to the Philippines, it did so quite as much when Mr. Roosevelt signed the Tydings-McDuffie Act five years ago.

The suspicion will not down that during the last few years the President has become enamored of the idea that the United States may play a controlling part in fixing the destiny of Asia. Thus, four years ago the United States reached westward from Hawaii to claim Howland, Baker and Jarvis islands for use as air bases, despite the fact that England's sovereignty over them had not previously been challenged. Last year the navy announced that the "defensive area" of the United States had been extended still further westward to take in Samoa. This year the President has reached westward yet again, now annexing Canton and Enderbury islands in the face of British protests. But all these moves toward greater involvement on the other side of the Pacific and in the vicinity of Japan's southern islands would be pointless without retention of the Philippines. The string of islands which the United States has acquired, stretching westward across the Pacific, is the shaft of a great spear pointed toward Asia; the Philippines are the spearhead. Such a weapon can have but one intention behind it—deep involvement in Asiatic politics.

It may be that the people of the United States wish this nation to become deeply and permanently entangled in the politics of the Far East. We doubt it. The financial costs, for one thing, would be staggering. All plans for permanent defense of the Philippines envisage naval bases, forts, barracks and other items of military and naval equipment which would cost many billions of dollars. Admiral Leahy's recent testimony before the House naval affairs committee indicated that an American fleet could not operate successfully on the other side of the Pacific—i.e., defend the Philippines—without being at least three times the size of the navy provided for in the pending supernavy bill. Nor would the economic factors, which have made the Philippines a poor investment from a dollar-and-cents standpoint, ever begin to offset this tremendous financial outlay for arms.

But the moral and political costs of permanent occupation of the Philippines would be even greater, and these are the costs which thoughtful Americans should most bear in mind. Permanent possession of the Philippines means, for one thing, permanent implication of the United States in the old, discredited and war-breeding game of imperialism. It means a smirch on the national honor, placed there by repudiation of the solemn promises written into the Jones law of 1916 and the Tydings-McDuffie law of 1933. It would introduce into the American system of government a new factor—the "dominion," still further complicating an already baffling territorial problem, and saddling on the national government added responsibilities without compensating powers. Most of all, any such declaration of changed intention as Commissioner McNutt has recommended would be notice served on Asia that America means to play a direct and major part in the political remaking of that continent.

The professional politicians at the head of the present Philippine Commonwealth government are reported to have greeted the McNutt proposal with acclamation. So quickly, in fact, did President Quezon announce his approval of Mr. McNutt's suggestions that Washington correspondents concluded that the two men must be working in collusion. There need be no surprise at the apparent suddenness of Mr. Quezon's conversion from a belief in Philippine independence. Mr. Quezon and his followers had, perforce, to be the most vociferous champions of Filipino freedom in order to obtain control of legislature and offices on the establishment of the commonwealth government. But now the situation, so far as these *politicos* are concerned, is changed. They have the offices; they also have tremendous fortunes which they have built up during their years in office. Those fortunes would be almost as much imperiled by the advent of a genuine popular government in an independent Philippines as by a Japanese invasion. The Quezon fortune, in other words, as well as the fortunes of the principal Quezon henchmen, is protected by American bayonets. Mr. Quezon wants America to stay in the islands. And no wonder!

Mr. Roosevelt should be made to understand that the American people have no desire to see this nation permanently implicated in the political intrigues and problems of the Far East. What they do desire is that the United States shall keep faith with the Filipino people. And keeping faith requires that the United States shall make good on its promise to grant full independence in 1946. Nothing but a desire to strut about on the international stage as a world power, nothing but a dream of bossing the peoples of Asia can prevent this nation from keeping its promise, written into law in the Tydings-McDuffie Act. Honor is at stake in this decision—honor, and the nation's future peace.

Adult Bible Class

CORRESPONDENCE reveals a wide diversity of opinions and problems among the readers of The Christian Century which its regular editorial discussions do not take account of. In addressing itself to the problems which arise on the frontier of advancing thought and events (the service to which this paper is dedicated) the fact is very frequently brought to the editorial attention that there are many devoted and intelligent readers who are still confused about matters which, though they were acute issues at one time, are not now in the focus of controversy. These questionings are not confined to laymen, but it is the layman who most often gives expression to them.

It is impossible to reply personally to the large number of requests for the editor's opinion on matters which lie outside the scope of editorial treatment, but occasionally a communication is received which so unmistakably bears the stamp of sincere and intelligent difficulty that it commands response. One such letter is before us. It seems more appropriate to cast the response in the first person singular,

than in the impersonal editorial style. I therefore quote the letter and assume personal responsibility for the reply.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing you to find out what is the generally accepted interpretation of the Bible today. I am under the impression that modernists are greatly in the majority, but should like to know to what extent and just what most of them believe. Although I've been a member of the Methodist Church for more than forty years and have taken a more or less active part in its work—and still do—I'm naturally of a skeptical disposition and never have believed entirely in Bible history and teachings, being an honest doubter. Unlike most of those who think as I do, I always have had a very high opinion of the church, a faith which has grown stronger even as my belief in the authenticity of the Bible has lessened. Despite such disgraceful things as Catholic persecution of heretics, the cruel narrowness of the Puritans, the debauching of churches by wealth and power and similar sins, the great mass of church people always have stood for the highest and best standards of government, individual morality and goodness. Missionaries, as a class, are the best people in the world and are doing the most good where the need is greatest. I will go even further and say that fundamentalists appear to be, as a class, better Christians than we modernists.

The question on which I am seeking light was brought forcibly to me a few years ago in Pasadena, when a highly cultured member of the First Presbyterian Church told me that Doctor Freeman, the pastor, one of California's outstanding clergymen, did not believe in the inspiration of the Bible, miracles, prayer, divinity of Christ or the Virgin Birth. I told this to Professor Colgrove, the most popular Sunday School teacher of adult groups in our First Methodist Church, whose pastor is Dr. Merle Smith. I supposed that Professor Colgrove would be deeply shocked by what I told him. Instead, he merely smiled and said:

"It's all a matter of definitions—what you mean by 'inspired' and 'miraculous.'"

So far as my personal knowledge of ministers goes, most of them disbelieve in miracles and the inspiration of the Bible, in the commonly accepted definition of these terms. Anyhow, what is your belief on the following points:

1. Were biblical writers inspired in the same sense as Stanley Jones and Kagawa are inspired today, or did they write as a stenographer taking dictation from God?

2. Were the miracles related in the Bible a setting aside of the laws of nature, or what merely seemed miraculous to the people of that day?

3. Was Christ born of God in the physical sense?

4. Was Christ's resurrection physical? Was his body of flesh brought to life?

5. Do any Christians really believe in and practice nonresistance to evil as taught by Christ? Didn't he himself violate this principle when he drove the money changers out of the temple?

6. Does anyone accept Christ's teaching that adultery should be the only ground for divorce? Should a woman live in a veritable hell on earth with a cruel, lazy, criminal, debauched and dishonest husband all her life, bringing into the world degenerate, diseased and criminally inclined children?

7. Methodist Sunday School literature teaches that Moses believed in a plurality of deities and was not inspired when he wrote: "Thou shalt have no other gods *before* me, saith Jehovah." Is not this only one of the many places which indicate, or prove, that Moses was not inspired, but merely wrote his own personal beliefs of religion?

8. Is it the general belief of Christian people that God commanded the Israelities to make war upon the Canaanites, the original inhabitants of Palestine, and kill off this weaker nation or tribe? If so, does this not justify Italy's Ethiopian conquest and other similar wars of history? The Ethiopians are nominal Christians, but enslave their own people and sell them as slaves to Arabs, which probably is as wicked as anything the Canaanites ever did.

I trust you will answer the foregoing questions as fully as you are able, considering the time you can spare from other duties to devote to the subject. Anyhow, I should appreciate a personal reply to this communication. Thanking you in advance for the favor requested, I am, sincerely,

Ashland, Oregon. OWEN H. BARNHILL.

Obviously, if these questions are to be answered the answers must be very brief. I shall try to be quite unconscious of the fact that my reply is open to the examination of the critical scholars who read this paper, and will write as if I were addressing my correspondent in a letter to be mailed to him. Or better, I shall visualize an Adult Bible Class, with Mr. Barnhill present and putting his questions to the leader of the class, a role which I am willing for the moment to undertake.

Let me comment first on the preamble to Mr. Barnhill's questions. There is without doubt a considerable gulf between the thinking of the trained clergyman and that of the layman, equally intelligent but trained in other disciplines than that of precise religious thought. This is well illustrated in the impression which Mr. Barnhill received concerning the beliefs of Dr. Freeman.

I would not assume to speak for Dr. Freeman, but it is safe to say that he would be deeply pained to know that any member of his church had received the impression that he held lightly, not to say that he rejected, certain elements of the Christian faith such as those indicated in this letter. Especially would this be true with respect to his conception of the Scriptures, the divinity of Christ, and, of all things, prayer. I have joined with Dr. Freeman in prayer in his own pulpit, and the member quoted in the letter must have been led in prayer by his pastor innumerable times. How then could he convey the impression that Dr. Freeman "did not believe in" prayer? There is a mistake somewhere! Somebody misunderstood someone!

With respect to miracles and the Virgin Birth, we are in a different field, where there has been much controversy and a wide variety of opinions among theologians themselves. What Dr. Freeman's views on these subjects may be I have no means of knowing. But I am quite sure that his views would be such as to sacrifice nothing precious in the Christian tradition, but rather to enhance the reality of our Christian faith.

Though living in Oregon, which has the reputation of being a rather conservative state in its religious leadership, Mr. Barnhill seems to have gained the impression that modernists are greatly in the majority! I wish that might be so, though I am bound to express grave doubt. The reason I wish it might be so is not that I am wedded to modernism in the sense in which it is used in the letter, but because I think that what we call modernism is a necessary stage for Christian thought to pass through on its way to a positive affirmation of the truth of Christianity. Modernism has been pretty largely an experience of disillusionment with respect to the untenable claims of conservative orthodoxy. And the questions now before our Bible Class represent the type of questions with which modernism has dealt.

It will be a long time before the work of modernism is done. The rank and file of both our laity and our ministry are still in the period of conflict between conservatism and modernism. Those who have long since passed through this conflict and have gone on to other issues will do well

to keep this fact in mind. To large numbers of devout Christians, such questions as Mr. Barnhill has asked are still vital. They deserve a candid reply. In answering the questions, I will follow the numbered order as in the letter.

1. For myself, I must say that the concept of "inspiration" does not figure at all in my reading of the Bible. It does not occur to me that its words were dictated or authorized or guaranteed in any way essentially different from the manner in which any other ancient writing on a highly important subject was set down. The writers of the Bible, both of the Old and New Testaments, were men like ourselves—like Stanley Jones and Kagawa, if you wish. I cannot imagine what added authority the Bible would have if it were conceived as having been dictated by God to a stenographer. Its values would be no more precious. Its meaning would be no more clear. Its truth would be no more authoritative. Indeed, I fear it would subtract from its authority if God had so dictated it, for I would be at a loss to account for the obvious errors in it. That there are errors and inconsistencies and ungodly sentiments in the Bible cannot be reasonably denied. These I am able to account for without strain when I take the Bible as I take any other book, remembering that it was written by actual men who lived at particular times and in particular circumstances and who had certain empirical promptings and purposes in mind when they wrote. Moreover, if God dictated it (or conveyed its statements to the writers in any way that made him rather than them responsible for the writing) he should also dictate to the *reader* how the writing is to be understood. What avails it to dictate to the writer if the reader is left uncertain as to the meaning? Yet the Bible as a whole and in all of its parts has been the subject of interminable controversy among its readers and lovers, and will continue to be so.

I am satisfied that this concept of inspiration has only added to the jungle of difficulties inherent in the interpretation of an ancient body of writing which deals with such infinitely important subject matter. The question which I wish answered when I read the Bible is not, Is this inspired? but, Is this a true account of the events and insights with which it deals? No "inspiration" can make it true if it is not true, nor can it add to its truth if it is true.

All this, however, is negative. But I have no space adequately to set forth the positive preeminence of the Bible. What I have said does not divorce God from the Bible—indeed it brings him more intimately into it. This is because it is a faithful record of a body of human experience in which God progressively revealed himself. This history culminated in the appearance of Jesus of Nazareth and in the creation of the Christian community. The Bible is the human story and interpretation of these transcendently important events. Its preciousness does not lie in its having been written in a unique or miraculous manner, but in the incomparable importance of the matter with which it deals.

2. I do not think the miracles related in the Bible require us to believe that the laws of nature were set aside—except perhaps as nature herself sets aside a lesser law by the strength of a greater law. But the "miracles" may not be bulked together and treated wholesale. Each must be examined by itself. Certain questions may be put concerning each one. Is it intended by the writer to describe in this particular case an actual event? If so, is he a competent witness of such an event—competent in the sense of being able to describe the event in a way that a modern person would see it if he had been on the spot? Is the writer recounting a legend, without explaining that it is such, and perhaps without himself understanding it to be such? Are the miracles of healing capable of a less spectacular explanation by modern science? Do certain of the miracle stories of the Gospels represent the process of legend-making as the life of Jesus receded further away from the memory of the first disciples? Obviously, I cannot answer these questions in this space, but I claim the right to ask them, and to answer them to the best of my ability in the light of whatever facts are available.

3. I suppose this question refers to the Virgin Birth. It is easier for me to believe that the exquisitely beautiful story of the Annunciation grew up in the devout imagination of the church than to believe that it is a literal account of an objective physiological fact.

4. The precise nature of the resurrection event is a matter on which I have no strong opinion. I do not think the evidence warrants a strong opinion. Nor do I think it is a matter of great importance that one should have an opinion. What is important is not what happened to the physical body of Jesus, but what God did through the faith of the disciples that their Master had risen from the dead and was alive forevermore. If you want a real good "miracle," this is the miracle par excellence: that the Christian church received its initial empowerment from the faith of the disciples that certain of their number had seen the risen Lord. Something happened—something adequate to produce that effect. What happened to Jesus' body need not concern us. It might have concerned the disciples at the outset, because they were directly involved in the event, though it is significant that even they showed so little interest in it. But we are not involved in the event, but in the *effect* which the event produced. The event as *cause* has been swallowed up in its effect, that is, the Christian community which God created by means of it. Its exact nature has therefore ceased to be important.

5. Yes, some Christians do believe in nonresistance, and try to practice it. No, I do not think Christ violated the principle when he drove out the money changers.

6. Yes, the Roman Catholic and Anglican churches in their theory of marriage accept this doctrine. I do not believe it is a fair interpretation of the mind of Christ.

7. I suspect this is a very loose rendering of what the Methodist Sunday School literature teaches! In the light of what I have said above under the first question, it is evident that the antithesis between Moses' "inspiration" and "his own personal beliefs" is without meaning.

8. Whatever may be the general belief as to God's commanding Israel to annihilate the Canaanites, there can be no doubt that Israel itself believed that God commanded and sanctioned it. Their belief does not prove that God did so; and it leaves it open to us to condemn the Ethiopian invasion.

. . . . .

The belief grows upon me that there is one thing which is more responsible than any other for our confusion in matters of religion. That is our ignoring of the fact that

God does not, and cannot, have commerce with the spirit of man *in a vacuum*. He always meets man in a *medium* —and that medium always refracts and humanizes his self-revealing. He came to ancient Israel in the medium of their racial and nationalistic pride. He dwells in the church, which is a very human institution. He speaks to us through the Bible, which is a very human book. Until we learn to seek him and to affirm his presence in events and situations and institutions and historical epochs which are mixed with human error and indirection and evil our minds will be troubled with questions that are as unreal as the question whether Moses spoke by inspiration or only spoke his own opinion, and by ethical questions which presuppose that everything the ancient Hebrews thought God told them to do, he actually did tell them to do. The discovery of the indissoluble mixture of divine revelation with human apperception would solve more than half the problems that perplex, not our lay minds only, but the minds of our expert theologians as well.

CHARLES CLAYTON MORRISON.

When the Crocus Rises

EDITOR THE CHRISTIAN CENTURY:

SIR: When I take my afternoon walk I do not forget the seasons. Like Wordsworth I know a field where the daffodils dance; I even know a bank where "oxlips and the nodding violet grow." But when spring is at the door, I turn my steps to a certain road, in which there lives a man, unknown to me by name, who knows the beauty of the crocus and how to let that beauty be seen. In front of his house there is a large oak tree, and under that tree he has a great sea of crocuses, purple and white for the most part but some saffron. The tree is still dark; its branches are etched against the sky; but the grass beneath it is lovely and gay. I always go to see that sight, when in the fulness of time spring is near.

You remember that poem of Emily Dickinson's which begins:

> The feet of people walking home
> In gayer sandals go,
> The Crocus, till she rises,
> The Vassal of the Snow—
> The lips at Hallelujah
> Long years of practice bore,
> Till bye and bye those bargemen
> Walked singing on the shore.

It is a poem which always strangely moves me; but here I want to recall that figure "the Vassal of the Snow." The vassal is now set free; she rises, and in that rising all the spring has come. Or to borrow another of this poet's images, the

> Nicodemus' mystery
> Receives its annual reply.

These vassals are set free before the others. A little later I shall take my way to see the tassels on the larches and perhaps to that bank where the violets grow; but first must come the pilgrimage to that bright lake of purple and white beneath the somber oak tree.

It is many years since I first saw them. Some years they seem a little more in number, but they do not change. It is I who change. I look upon them with no less love for their beauty, but with a love more sober. I cannot hope to see again what that child sees who looks at them by my side. "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. . . . Eternity was manifest in the light of the day, and something infinite behind everything appeared; which talked with my expectation and moved my desire." So Traherne remembered the world as he saw it in childhood. And who am I to question his memories?

There is much to learn and much to forget before I see those crocuses with the eye of a little child within the kingdom of God, and this also Traherne confessed.

Nevertheless the crocuses still return, and when they have faded and other flowers will have taken their place, they will not altogether die. These which have lived so short a time will bequeath another picture to the gallery of memory. They will

> flash upon the inward eye
> Which is the bliss of solitude.

In some measure "I have redeemed the time."

And it is a thought to bring comfort, that many others, some known to me but most unknown, have walked along that road once more, and seen that same glory, and they too will remember it. And in that way there is something which they and I will have in common. There must be countless masterpieces in the love of which we are one with a host of those whose faces we do not know.

Ever yours,

QUINTUS QUIZ.

Lent

BEHOLD, we go up to Jerusalem again—
The long, hazardous climb, and then
The menacing city upon the hill;
It is time to go with the Christ and his twelve men.

Let us all go up to Jerusalem, bend
The will to the torturous way till the end—
Those of the curious gaze, the blind,
The sick, the lame by the road, betrayer and friend.

Let us go. The palms and the singing streets await
In Jerusalem, the greed and the hate;
The upper room and Gethsemane,
The judgment hall and death without the gate.

We shall run to a garden the third dawn
And, stooping, find that our Lord is gone
From the tomb; at the Voice, we shall turn and know
That the living Christ bids us rejoice and be on.

Every trail of the stars, of the earth and the sea,
The roads of the past, and those to be,
Christ walks on his way to Jerusalem;
And it is time to go up in his company.

MIRIAM LEFEVRE CROUSE.

Of Time and the Spirit

By E. Merrill Root

MUCH modern assertion of the futility of life and much modern denial of the freedom of the spirit come from our false premises about time. As Alan says in Priestley's play, *Time and the Conways,* "You know, I believe half our trouble now is because we think Time's ticking our lives away. That's why we snatch and grab and hurt each other." Certainly he is right. If the day after tomorrow is indeed to see new men in a new world, it must have a new psychological weather and a new spiritual climate; and that climate will come only when the sun called eternity has burned away the fog called time.

Let us, therefore, try to see how our false attitude toward time confuses the truth of our lives. What are some of our contemporary superstitions about time, and how may we clarify them into truth?

We usually, in our brusque unthinking way, suppose that the past "is," and that the future "is not." We usually suppose, also, that the past—because it has been, and therefore *is*—exists once and for all, fixed and final beyond all hope of change: it is, we suppose, the dead irrevocable past. "The moving finger writes," we say, and go on to draw poor old Omar's outmoded and unscientific conclusions. Conversely, we suppose that the future is unreal and unsubstantial—a great misty perhaps, because as yet without substance of fact. We suppose that if the future is predictable, it is predictable from the indications already given by the past; that if the future is determined, it is determined by the already existent past.

A Psychological Nightmare

Thus we believe that the past has factual reality; that its factual reality is fixed and final; and that it is a causal and dynamic reality determining the future. And yet—we suppose!—this past, although it still "is," yet is lost and gone forever, and "time's ticking our lives away." Thus we suppose ourselves determined by a past which we have lost, and situated in a present which is only the sliding sand of a transitory nothing, and whirled into a nebulous future that is only the shadow of a coming past! We have a queer sort of perpetual nightmare, in which we see ourselves as psychological crabs, walking backward into a future that we see as a perpetually vanishing past.

To escape from this hypnosis of nightmare, we merely have to wake up to the impossible confusions of our conception of time. Time can't be what we think it is, because our conceptions of it don't make sense. For consider. Actually, it is no more proof that a thing exists to say it has been than to say it will be. Both statements deal with things that, at the present moment, have no tangible factual substance. In January, last fall's colored leaves may have been, if we trust our memory; but they have no more tangible existence now, even as an idea in our minds, than next spring's peach blossoms. And the peach blossoms are, empirically, much closer to us in time and fact . . . although they have not yet been.

To an absolutely empiric mind which takes things as they come in the sheer present—a mind without memory as without prevision—the one reality is that boughs are bare and earth is snowy. What "was" (to such a mind) is as much assumption and credulity as what "will be." There is just the brute fact of the eternal Now. And yet from space-time ahead of us, things forever come to us all fresh and glowing and tangible in impact. Does it not seem that, instead of the past being more real than the future, the past is only the mortuary of the real, and the future the cradle of reality's youth and vigor?

Time Is Place

The truth is, of course, that *time is no criterion of reality.* The book that Plato had written was no more "real" than book that Shakespeare was going to write some centuries later—any more than yesterday's sunlight is any more "real" than tomorrow's thunderstorm. Napoleon was much more real than the last Louis, although as a political force he had not yet happened. The "time" of a thing is only its stand in space; its sequence in time has nothing to do with its quality.

But, if time is no criterion of reality or of quality, we cannot allow either past or future to dominate the other because of its position in time. The future is only the raw material of the past; the past is only scrap iron to be melted up into the future: and both owe all criterion and value to the creator—the great *I Am* of life—which uses them both.

Things that have once happened do not rank in chronological hierarchy; they vary in their reality according to some inherent vitality that does not depend upon their sequence in time. A thing in the future—a thing yet to be—may have more inherent vitality than anything that has happened in all the march of time. The life and death of Christ, before it happened and after it happened, has more reality than all the other lives and deaths that have taken place in the world. Time is merely the place where a thing happens; it has no power to bestow quality or reality upon anything that happens. Reality is, indeed, always the great I Am that steps out of time into a kind of spiritual space: things were and will be only what things are.

The Eternal 'I Am'

The second modern credulity and superstition about time is that the past is fixed and final, a "dead irrevocable past." But all that was real in the past still *is:* it is a life, an eternal I Am; and life is never fixed and final, but always flexible and potent—a one plus one that adds up to two *and also infinity.* How, then, can the past be dead and changeless?

We change the past every time we change our lives. A bullet tears our flesh: is that past irrevocable? The life within us says no, and proceeds to change the chaos of the wound into the cosmos of healing. Every bone that knits, every grave that opens in resurrection, every birth in our lives (and we are born many times) proves that the future is mightier than the past, or rather that the past, still alive,

seeks to transcend itself. The I Am, that alone is real in the past, forever works to change the past. Psychoanalysis surely proves that the past can be reached and changed, because it is still alive: the fixation that once happened and now seems final becomes actually something different as soon as we change our vital relation to it.

Changing the Past

See the past differently, and you live the past differently! What the moving finger writes depends entirely on what we understand of it; and if we understand it differently, the things it wrote are not what they were: our tears and wit may not cancel half a line or blot out a word of it, but we can read destiny where our ignorance read doom, and see the door where our folly saw a wall. . . . Humanity can change factual defeats into factual victories by changing its vital mind; it can re-create history by re-living history on a different plane of value. Joan of Arc may still be burning at the stake, or she may triumph over her enemies without the seal of the white fire, according as we deny or accept in our own lives her values or those of her executioners. The crucifixion happened or did not happen according as we nail Christ still to the cross, or throne him in our hearts.

The past itself is only the continuing I Am which is still vital in our eternal being: change the present, and you change the past. That which has been is ever at the mercy of that which is or will be: the past does not determine the present; it is the present that forever determines the past. History changes when man changes; history repeats itself only while the present is weak; history is remade to its origin when the present is strong. The past, indeed, is more flexible than the future; for our memory is an organ to control the past while the future as yet escapes our one-way-reaching memory. The future still conquers us, but the past is ours to conquer and re-create.

Finally, it is not true that the past makes the future. On the other hand, the future makes the past. The acorn does not create the oak, but the dream of the oak-which-is-to-be has created the acorn—for the acorn *is* only a dream. The acorn is and grows because it is a dream of the future's forests, scorning the winds and the lightnings and the centuries. The egg does not create the bird: the egg is nothing but the incarnate dream of the bird; the hope of song, the longing for wings, the joy of being a bubble placeless upon the sunny air—these *are* the egg. The future forever wakens and fashions the past.

Causes Lie in the Future

Death lies behind us; birth lies before us! That is the paradox of the obvious and sober truth. Therefore the causes of things lie not backward in death, but forward in birth. The Jewish prophets did not cause the coming of Christ; it was the Christ yet to come that created them: they were swirl and nebula of star dust motivated by the dream of the dancing star.

In whatever happens, do not look to the past to see what preceded the present as cause; look rather to the future for the as yet unseen reality which is already bringing the present to birth. Not evolution out of the past, but involution from the future—that is life's secret.

In a nation's actions (and this should help us to understand Germany and Japan) it is not the drive of the past but the call of the future which is dynamic. Its past has been caused, and its future will be caused, not by any economic determinism, but by the lure and strength of its dream—*and of other dreams.* . . . Any dream can be conquered only by a greater dream.

The future creates the past of the individual. Vincent Van Gogh, stumbling and fumbling through his years in the College of Misery, was lifted out of them not by any drive of the past but by the call of the future. It was the aggressive dream which was the causal reality determining the end of his buried and defeated youth; the unseen dream which was more potent than all the clearly seen clumsiness and mistake. The future created him, as the flower always creates the bud. Always, in history and in every individual life, the origin lies not in yesterday, but in tomorrow.

The Eternal Present

Yet this is still too temporal a way of regarding life. It is neither the past nor yet the future that determines the present; it is the eternal present that is both past and future. A man was what he is, and what he is he will be. It may be that what he is will not be revealed until he is ninety or until he is dead; it may be that what he is was most fully revealed twenty years ago. But the position of his clearest self in the sequence of time is only casual; the reality of his eternal *I Am* is essential. And, taking his life as a whole, one is able to see that it is all an incarnation of the extra-temporal man who is. A life is like a piece of music. That which has been played does not cause what will be played, and what will be played does not cause what has been played; both are but expressions of the timeless tune that expresses itself by using time. We hear the tune in time; but the tune itself is out of time.

The spirit is extra-temporal, like the tune. Therefore the greatness of the spirit does not depend on past or future, but on the dream which—beyond time—uses time. If the future calls, it is because the dream works from the future more obviously (though not more truly) than from the past. But it is the dream, the stars, the call, the vision, the meaning, which is the center of life, which *is* life; it is the eternal spirit, outside time, that determines both what has been and what will be, in terms of an abiding and essential and yet creative Now. The spirit, out of some other space which is beyond our three-dimensional consciousness, descends into the pattern of our dimensions; we see it as yet only dimly through the fog that we call time.

Our past, our present, our future, exist simultaneously in the central *I Am* that transcends time. We move through their cross sections, in a four dimensional space that we cannot reverse nor at present comprehend. But even now we can transcend the fragments of time and see our whole life *sub specie aeternitatis*. Then we cease to talk of youth and age, of death and birth, of origin or end; we know that in the language of reality there is only one tense. We walk guarded from time; we live in eternity's sunrise.

The practical or vital conclusion of this realization of the true nature of time is revolutionary. It will change the whole pattern of modern life—the whole modern mood as well as the whole modern mind; it means not a design for

living, but for life. Life, spirit, the dream, immortality, the dynamic introstance that transcends all circumstances, laughter and daring and joy, a noble and fearless faith—all these will be central; for we shall see the center, and not merely the circumference; not merely time, but the great I Am of eternity.

Let the crustaceans still walk backward! There are already men in the world who see spiritual space whole, integral, organic. Life, they know, *is;* the past, they know, is too real ever to be dead and fixed; the future, they know, offers them space to become what they are. They say: "Before birth was and after death will be, I am!"

We Did It Once

By Hubert Herring

THE URGE to reminiscence is strong. Perhaps it is a sign of senility. I have been thinking of the days which followed the last melancholy war. I remember something like this: along about 1920, it suddenly dawned upon our fuddled minds that we had been sold down the river, that we had been dragooned into a war which was none of our business, and that we had come out of it with none of the blessings so blithely advertised by Woodrow Wilson, the text-quoting Committee on the Moral Aims of the War, George Creel and the other heralds of dawn. Those were the glittering days when the generality of American citizens decided that the time for tall talk was over, and cast their ballots for a man named Harding who promised neither ideas nor ideals—and kept his promise with a fidelity rare in public servants.

Something else happened along there in the early twenties. We "idealists," God bless us, became very noble and with one accord decided that war was not the way to get peace or righteousness or any other blessings. Like a rash, preachers broke out with the announcement that never again, no matter what seductive arguments might be trotted out, would they heed the call to arms. They wouldn't bless war any more. My aging contemporaries will remember how good we felt about it, what sense of righteousness welled up in us. It is nice to be good in the midst of badness.

When Pledge-Taking Was Popular

So my friends of the cloth went pacifist with a bang in those sodden early twenties. Some of us, being constitutionally opposed to all pledges against perjury, rum and murder, didn't sign on the dotted line. I recall that I wrote a little piece for this esteemed paper, "No More Blank Checks," in which I registered myself as unwilling to promise anything. But, anyway, we were all against war. Of that we were confident.

But now we Rip Van Winkles are suddenly being awakened by a new batch of tall talk, and we are rubbing our eyes, and dashing cold water on our eyelids, trying to puzzle out what it is all about. Our earnest neighbors are saying, "The world is plagued with treaty-breakers and autocratic aggressors, and sooner or later the democratic peoples must combine their force and crush these disturbers of the world's peace." The people who indulge in this argument are among our most respected citizens. They are eminent college presidents and the pastors of leading churches. They are talking this way in the boards of church organizations, in the executive committee of the Federal Council of Churches, and wherever the custodians of virtue assemble. They talk blithely of choking Japan into submission by some sort of long distance blockade, and when reminded that such blockades might provoke reprisals and war, hint darkly that even war would be justified if thereby the evildoers be brought to book.

New Arguments for Another War

The arguments by which we are again being led to a new crusade are appealing. Democracy, we are told, is at the crossroads. It is confronted by the lowering clouds of fascism and dictatorship. Mussolini, having destroyed liberty in Italy, has laid greedy hands on Ethiopia and given material assistance to Franco in Spain. Adolf Hitler, master in his own German house, after repeated defiance of the treaty of Versailles has now seized Austria. Czechoslovakia may be next. After that, the Balkans. The military clique in Japan, having won its bluff in Manchuria, now seeks the dismemberment of China.

The three autocracies, we are reminded, are bound together in alliance. Their example is being aped by a variety of off-size and off-color monarchies and republics in the Balkans and in South America. Against this hurricane of doom, the free democracies must erect effective barriers, else democracy will perish. If measures are not taken today, they will become inevitable tomorrow. Perhaps it is better that the democracies fight today, before the world-wreckers have consolidated their gains, than to wait until the dictators can present an invincible front.

The March Is On!

The march is on, my fellow Christian soldiers. I am writing this in Washington. From my hotel window, I can see the White House, and it reminds me of the statements which have been coming from that spare mansion during recent months. Mr. Franklin D. Roosevelt, for whom I voted once and again, is playing the drill sergeant. Of course, Mr. Roosevelt wants peace. Who doesn't? But Mr. Roosevelt, with the purest of intentions, has been doing things which make war. He came out in the open in his Chicago speech of October 5, when he announced that ninety per cent of the world is good, only ten per cent is bad, and argued that the pure must "quarantine" the impure. The kick-back on that speech was so vigorous that he has been more careful since, but he has said enough to make it plain that he has not forgotten the tune. Mr. Cordell Hull has been making speeches on many occasions.

These speeches have been more carefully couched, but they have added up to the Rooseveltian total. We are being told that the good democracies must chastise the bad autocracies.

If you would dismiss such description of the current Washington trend as alarmist, I invite you to take the record of the events since October 5, and add them up. First, there was the President's "quarantine" speech. Then, the next day, the state department's picking of Japan as the sinner. Then, the quick hosannas of Henry L. Stimson, in a full page of type in the *New York Times*. The same day, excited cheers from Earl Browder in the *Daily Worker*. Alf Landon climbed on the bandwagon, as did the impressive Colonel Knox. The *New York Times,* formidable in its integrity, issued a series of editorial encyclicals calculated to buck up the faint hearted, and lesser editors over the country took their lead from the *Times*.

Month by Month Toward War

Then, in November, we participated in the Brussels conference—ostensibly a meeting of the signatories to the Nine Power Pact, actually a rump League of Nations assembly. Nothing happened at Brussels, nothing could happen, for Mr. Roosevelt by his quarantine speech had already slammed the door on Japan. Then Japan sank the *Panay,* which was convoying three Standard Oil barges through a war zone. The *Panay* incident was played up by the state department, step by step, in such a fashion as was calculated to arouse maximum anger. Even before the United States had demanded an apology, the Japanese government had tendered a very complete one.

Then came those *Panay* motion pictures—guarded all the way by American soldiers! It appears that Washington was eager that they be exhibited. And when J. Hall Paxton, a survivor of the *Panay,* reached Washington, he received the press in the very suit which he had worn when the *Panay* sank—still torn, and stained with blood and oil. Why the melodrama? By December, we were sending "strict accountability" notes. By January, we were talking of a twenty per cent increase in our navy, and were accepting the cordial invitation to send three cruisers to assist in the dedication of the new British naval base at Singapore. By February, we were parading in the Pacific, demanding of Japan exactly what she proposed to do, and working on our new naval plans. By March, London was announcing that the Singapore base had been put at the permanent disposal of the United States fleet.

What is it all about?

Exactly what do Mr. Roosevelt and Mr. Hull plan to do? Is it *lese majeste* if we press the inquiry and demand an answer? Mr. Walter Lippmann, the editorial writers of the *New York Times,* Mr. Henry L. Stimson, Miss Dorothy Thompson and others of our greater publicists assure us that we should not be impertinent. The President, we are assured, knows best. Mr. Roosevelt admitted that in his October fireside talk. "I know what to do, what *not* to do," was his reassuring word. Mr. Wilson told a delegation of the Women's International League the same thing in 1915. But we are not content to leave it to the President. It is our money which he proposes to spend on ships and guns; some of us would rather have the money spent on schoolhouses. It is our sons who will foot the bill, if the President's course leads to war. This emphatically is our business.

What Is the Roosevelt Program?

Well, what is the program which we are expected to accept without debate? Its lines appear. We are about to have a navy second to none. What is it for? Mr. Hull told Mr. Ludlow the other day that the "people of this country desire that the country be respected, that our nationals and our interests abroad be given fair treatment and that there should prevail in the world conditions of peace, order and security." Mr. Hull urged the enactment of the special naval bill for the "defense of the United States and its possessions." This all seems reasonable enough, until you begin to probe. There are still some unanswered questions:

Exactly what "possessions" do we propose to defend? Do they include the Philippines? If we plan a navy adequate to protect the Philippines, will we not have a navy strong enough to fight Japan in her own waters? That seems to have been the implication of Admiral Leahy's argument.

Furthermore, how far are we going toward protecting "our nationals and our interests abroad"? Does that mean Standard Oil barges in the Yangtze river? Does that mean that wherever Americans go in search of profit, there the American flag must be protected? If so, isn't that rather a long order?

Furthermore, how far are we going in order to assure "world conditions of peace, order and security"? Are we definitely set upon a program of policing the world? Exactly where are the outer limits of our police responsibility?

Furthermore, are we launched upon this crusade alone? Exactly what is the gentlemanly agreement with Britain? Admiral Leahy won't tell. Mr. Hull says there is none, but admits that it might be well to proceed "along parallel lines." But where do those lines lead—exactly? It is all our business.

Guessing at the Answers

Because we are left in darkness and ignorance, we can only guess at the answers. By picking up the scraps of evidence which are now available, and by drawing on the indiscreet words reported from Mr. Roosevelt and Mr. Hull, we can hazard a guess as to the plan which is taking form in the minds of our leaders. Mr. Roosevelt and Mr. Hull have decided, it appears, that the United States must prepare to call a halt to Japan. Both men, by their off-the-record conversations, reveal unmistakable animus not only toward the Japanese, but toward the Germans. This animus is strongly entrenched in the state department.

The steps taken for preparing America for a showdown with Japan are apparent. We are being "educated." The course of study to which we are being subjected includes spy scares—and very silly ones, judged by the evidence presented; reports of Japanese attempts to acquire a site for a submarine base in Mexico—utterly unsubstantiated; the repeated notes to Japan couched in terms calculated to anger the Japanese and to convince the Americans, and the piling up of moral homilies on "international order" by our chief spokesmen. The whole is topped by the naval

program which must be viewed as more of a diplomatic flourish than a measure of national defense.

What next? The project for a long distance blockade of Japan is creditably reported as dear to Mr. Roosevelt's heart. Franklin D. increasingly reveals vestigial traces of Theodore Roosevelt. The grand gesture belongs to the best Roosevelt tradition. Once a Roosevelt, always a Roosevelt. Japan is to be frightened into repentance and good works.

A British Alliance?

And of course there are our British allies. Mr. Hull says that we have no alliance, but that we will move in parallel lines. Parallel lines, we learned in third grade, lead off into infinite space. I do not accuse Mr. Hull of untruth, but simply report that in the Senate and the House there are dozens of men, many of them New Dealers, who are convinced that Mr. Roosevelt and Mr. Hull have made some sort of deal with Downing Street. But then, Woodrow Wilson authorized Colonel House to make a secret agreement with Sir Edward Grey in 1916.

But Britain's hands are tied by her troubles in Europe. It now appears that our prospective ally in Pacific waters will not lend us much aid. In the meantime, we are doing all the things in China which might bring war. We are sticking our necks out and inviting trouble. We may escape war with Japan, but it will be by the grace of God rather than by the wisdom of Franklin Roosevelt.

The Washington administration has set us on the path which leads to involvement. The saber-rattling in the Pacific may not lead to war with Japan; it will certainly help to make us ready to listen to appeals for help from Europe. We are on the march.

So, my Christian brothers, we are just where we were in late 1916. A few more turns of the wheel and we might as well trot out the old texts, "Not peace but a sword," make our appeals for cigarettes for the boys "over there," use our pulpits to whip up hate for Germans and Japs, and compose panegyrics on the beauties of present sacrifice that a golden future may be assured.

Just as we did in 1917. Just warm up the memories of those bawdy days, comrades, and then take a cold shower. For as sure as violets in May, we will live to hear those debonair words over the radio, "My friends," and be bid to go out once more for the winning of democracy's golden gifts. That is, unless the American people wake up to the meaning of current doings in Washington, unless they collar their congressmen to explain the facts of life clearly and convincingly, and unless those congressmen stage an insurrection in Washington, the like of which has never brightened the marble halls of the Capitol.

More Food for Less Money

By David Stevenson

I KNOW of nothing that is so simple to understand and yet so baffling to correct as our hit and miss methods of food distribution. Here we have a matter that concerns vitally and directly that fourth of the nation's population which lives on its farms. Unless we farmers can market our goods above the cost of production, and at a profit, we suffer in home, school and church and are in no position to buy the manufactured goods of the city. We also know that because of the high cost of food, millions of urban people have not the purchasing power to buy these foods in sufficient quantity to sustain their maximum health and resistance to disease. Everybody seems to agree that there is something radically wrong when the service involved in getting a peck of potatoes from the field to the consumer's table costs as much or more than I get for that peck after working six months to produce it.

Obviously this excessive cost of distribution is the direct cause of the high cost of food; this high cost decreases consumption; this decreased consumption makes it impossible for us farmers to sell our goods; this failure to sell what we have already produced forces us to decrease our production; this decreased farm production reduces our purchasing power. When the farmer cannot buy, the manufacturer must cut down employment. All this is clear. But when either farmers or town dwellers attempt to take the logical next step, and set up a system of distribution which will function effectively and much more cheaply, powerful opposition immediately manifests its presence.

Industry today relies on the introduction of new methods, the elimination of waste and improved selling practices to reduce costs in order to make its products more generally available. Why isn't agriculture doing the same thing? It can be done, but so far hardly a beginning has been made. We farmers have more than 2,100 cooperative associations in which we are supposed to be acting together to solve our problems. But most of them do not touch the final stage of the farmer's economy—marketing—which is the most important stage of all. We leave this to the commission merchants and other distributors, who have brought us to the edge of destitution.

Why should I, a thousand miles away from the market, be obliged to send my goods to a stranger whose interests are alien to mine, who is at liberty to sell my products at any price, regardless of my cost of production and my market? I know of no other business that could profit under such a setup. How long would Henry Ford have lasted if he had been obliged to ship his goods without knowing what he would get for them? I wish that all the city industrialists who find it so easy to upbraid the farmer for his failure to solve his own problems had to operate under the farmer's distribution system for a few months. If they did, there would be something close to a revolution in the markets. Either that, or complete industrial collapse.

For the point is that this strangling system of distribution under which our farm products now seek their market is totally unnecessary. We can have a new and better

and immensely cheaper one any time we want it. I say this confidently because I have tried the thing out. I know it can be done because I have done it. I have found that consumers can be provided with food of the highest quality at prices which they are happy to pay, while at the same time I am being adequately paid both for my production and for my distribution.

II

To make clear what I have in mind, let me go back to that tragic experience with the Mississippi tomatoes, concerning which I wrote in a previous article. When that commission merchant was selling our fruit at from 75 cents to $1 a box, thus leaving us to face bankruptcy, I loaded a number of these very same boxes in my automobile and started for the suburbs. I had no difficulty in getting $1.60 a box from grocery stores and restaurants located within a radius of twenty miles of the market. Farther out tomatoes brought still higher prices, as they were scarce and more difficult to obtain. If I had been able to do the same thing with all those tomatoes we had shipped north, we farmers in Mississippi would have obtained a price which would have been a cause for community celebrations while the consumers out in the Chicago suburbs would have talked for weeks about the wonderful food bargain they had obtained.

The longer I thought about that experience, the more it seemed to signify. I determined to experiment again along somewhat similar lines. One season during the month of August I shipped eight carloads of peaches from the south to my home town. The town has a population of 9,000. These peaches went direct from the orchard in the south to our town, without going through any commission merchant's or dealer's hands. Two cars containing four hundred bushels each were sent each week.

These cars were spotted beside the little freight house where the grocers of the town and of surrounding communities came with their trucks and hauled away all they could carry. Some of them came twice during the same day as they sold the peaches faster than they had expected. Grocers who ordinarily sold from five to ten bushels, sold as many as twenty-five during the day. The peaches were U. S. No. 1 grade and the retailers were able to sell them to their customers at a fair profit while even underselling the chain stores. The same plan was followed with equal success with potatoes and tomatoes. In another town I had two carloads of oranges and one carload of potatoes that went to a small group of grocers belonging to a grocers' cooperative. Within one week they sold the three carloads of produce and undersold the chains and other stores by 20 per cent.

III

What does this prove? It proves, I maintain, that it is practical to establish a system of sending car lot shipments direct from the farm to small communities, and that such a system would solve the marketing problem of the food farmer. It would equally solve the buying problem of multitudes of housewives. This system would, if established generally in the small towns, do as much to clean up conditions in the large city markets as to improve conditions on the farms. For with the coming of the smaller markets, supplies would not pile up in the larger markets, since it would be to the advantage of all food stores in neighborhood communities—whether chain or independent—to obtain their supplies direct from the local cars instead of trucking their goods from the large markets long distances away. Thus the smaller markets would relieve the congestion of cars in the city markets and do away with temporary gluts, with their disastrous effect on the farmer's income.

Because of this more direct method of distribution, goods would reach grocers and other retailers in a fresher state, so that spoilage should be eliminated. The retailer, therefore, could operate on a smaller mark-up than at present, and this advantage could be passed on to the consumer. Consider how this would work out in the case of tomatoes. Let us suppose that we have a car of tomatoes in one of the small markets. Our marketing agent sells them direct out of the car to the retailer at $1.25 per box. This means a saving to the retailer of 22 per cent on his purchase. Instead of marking up the goods 50 per cent or more, he needs to mark it up only 20 per cent. He can then sell to the consumer at 5 cents a pound or $1.50 a box. More housewives will buy tomatoes at 5 cents a pound than at 10 cents. This will increase the local merchant's sales so that in the end his profit will not be lessened by making more sales at the lower price than fewer sales at the higher price. Indeed, the retailer's profit is likely to be increased.

Under this system of distribution the consumer would save 100 per cent. In other words, his purchasing power would be doubled. The marketing agent would get 10 per cent, as does the commission merchant. Deducting this from the $1.25 sale to the grocer the farmer would still have $1.12½ per box, or an increase of 12½ cents over the $1 sale made by the commission merchant. This 12½ cents represents the profit that we farmers are entitled to. What consumer is going to object to a farmer making this profit when he knows that it will be spent for the very goods which the urban consumer is producing?

IV

Such a system of distribution would create an ever increasing consumer demand. Today American farmers produce 1,000,000 carloads of fresh fruits and vegetables each year, yet half the urban population is underfed. Proper feeding would require at least 500,000 additional carloads. This would require the use of the maximum production capacity of our American farms. With increased consumption, increased production and consequent increased railroad tonnage, employment would increase in many different lines, thus directly benefiting all business and all industry. The benefit to the railroads, hard pressed as they are, would be so great in itself as to more than justify a long-term, national-scale trial for such a system.

It may be asked how such a distribution system as this which I have outlined would do away with the shortcomings of the city wholesale food markets. As I have already indicated, the situation would be improved to a considerable extent by the elimination of gluts, which are one of the chief causes for the demoralizing of the market prices of the farmer's goods. (I have shown in a previous article how the glut is manipulated to exploit the producer.) The additional improvement needed in the city

markets would undoubtedly have to be sought through federal action, and would require much closer supervision by the department of agriculture. Local governments are too subservient to the interests which have a stake in the present outrageous arrangements to clean house. But by a transfer of city markets to locations on railroads, by constant watchfulness against shady business practices on the part of middlemen and by doing away with gluts, the service rendered by city markets both to farmers and to urban food consumers could and would be immensely improved.

As to the distribution of food direct from cars on railroad sidings to smaller communities, few difficulties of administration would be encountered. Any town large enough to consume two carloads of farm products a week could support a local agent at the usual commission. How would this agent forge the link between the farmer and the retail outlet in the town? This is the point at which I believe that a direct distribution system would operate to help solve the basic problems of the cooperative movement in the United States—both producers' and consumers' cooperatives. As regards the service which such a system might afford the consumer cooperative, my expectations are still, I will admit, largely theoretical. But as to the help which this system of distribution would give producer cooperatives, there can be no question.

V

American farmers have been struggling for years to build up producer cooperatives to market their goods. Only a few have been really successful. These have been of benefit to only a few farmers, comparatively speaking, while they have been of no direct benefit at all to the consuming public. As long as this condition persists, there is no incentive for the town consumer to become interested in the fate of the farmer's producer co-op, which accounts for the failure of so many ventures of this sort. Yet as long as the farmer cooperative does not complete the final step in marketing—selling the goods—but leaves that to a middleman who has no interest except to charge the traffic all it will bear, the farmer cannot expect the consumer to have a vital interest in his welfare.

But once let the farm cooperatives secure regular agents through whom, by sales direct from carload lots placed on railroad sidings, food can be brought directly into the stores of local communities, and the response will be electrifying. And what more logical way could there be of handling this essential public service? Since the farmer has his all in the goods which he ships through his cooperative, is it not logical for the farm cooperative to have its own sales force? These local agents making up the sales force of the farm producer co-ops would deal with retailers direct, just as I have done under the emergency conditions of which I have written. They would sell to independent grocers, chain stores, consumer co-ops—any local outlet that wanted to buy. By this direct distribution, with its elimination of waste and extra handling, the consumer would of course get more and better food for less money. But something else would happen. In a short while, the consumer would awaken to a profound interest in the welfare of the farmer who was thus lowering the cost and raising the standard of his living. And that is one of the things which America desperately needs just now.

VI

This system of distribution direct from farms to small communities is not a theoretician's dream. In its essentials, as I have said, I have already carried it into effect to distribute my own farm products and the products of large numbers of my farmer friends. It would require no new laws to be put into effect. It calls for no subsidies, either open or concealed. Such a system is not designed, of course, to solve the problems which plague the farmer whose product is sold in bulk—wheat, corn, tobacco, cotton. But it would work to solve the problems of the farms raising vegetables and fruits—the products which fill the urban housewife's daily market basket. It does not sound as ambitious as the sort of agricultural measures which are placed before Congress. But it would attain the ends intended much more surely than will those measures.

Government reports show that, averaging one year with another, almost 70 per cent of the sixteen most popular fruits and vegetables are unloaded in sixty markets serving an urban population of 49,000,000. That leaves 30 per cent of the nation's food and vegetable supply for all the rest of the American people. It should be obvious from such figures that, as matters now stand, many thousands of our communities are not adequately supplied with food. No one will deny the social loss involved in the underfed condition of so large a part of our population. What is needed is a general awakening to the fact that this underfeeding is unnecessary—a condition resulting from nothing more than a faulty distribution system. If the American people could be made to realize this, I am confident that they would not rest until this distribution system had been changed. A federal marketing system, putting the markets in cities on an efficient basis and covering the towns with facilites for transferring food direct from the farm-loaded car to the retail outlet, would work a near-miracle in the status of the American farmer while it supplied him with an ample market of contented consumers.

This is the final article in a series which Mr. Stevenson has written on the problems of the American food farmer.

Louder than Singing Bird

THOUGH I draw strength from such as these:
The shining tunics of the trees
After rain, from junipers
Wrapped white in furs,
From laurel
And the pallid wedge
Of crocuses and from an edge
Of meadow red with sorrel,
Though I find courage as I pass
In the ritual of grass—
Louder than singing bird or brook
Or flying pennant of the dawn,
Speaks to my heart the gallant look
In eyes that hope when hope is gone.

HELEN DANFORTH PRUDDEN.

BOOKS

A Roman Catholic View of Wesley and Protestantism

JOHN WESLEY IN THE EVOLUTION OF PROTESTANTISM. *By Maximin Piette. Translated from the French by Rev. J. B. Howard. Sheed & Ward, $5.00.*

A FRANCISCAN friar has placed all students of the history of Methodism under very great obligations. He had devoted years to intensive research in the life and times of Wesley before the publication of the French original, *La Reaction Wesleyenne dans l'Evolution Protestante,* a dissertation presented to the University of Louvain in candidacy for a degree, in 1925. American scholars have known and used this book for years. It is fortunate that it is now accessible to readers of English in a translation which, with some exceptions hereinafter to be mentioned, is so generally admirable.

Following the ancient academic practice, Father Piette appended to the original edition seventy-two "theses" covering a wide range of theology which he was prepared to defend in examination. The last of these is this: "John Wesley tried to create, in the bosom of the Anglican Church, a movement of practical reform which one may reasonably compare with the work of the founders of religious orders in the Catholic Church." But the author really defends a much larger thesis than that, for he undertakes to show that Wesley furnished the only important salutary influence in the decadent England of the eighteenth century and practically the only spark of life by which moribund Protestantism could hope to revive.

This is naturally very gratifying to the pride of Methodists, and the approval of many of their scholars is easily understood. Professor Workman, for example, contributes a foreword. The book has substantial merits that any scholar must admire. Protestant historians generally will concur in a high estimate of the value of the Wesleyan revival. Father Piette's argument supports such an estimate, and his study of the life, the thought and the work of Wesley displays an acquaintance with the documentary sources which is little less than marvelous in its completeness.

But this is not primarily a Life of Wesley. If it were, its title would not be accurate; and the title is accurate. Since, then, the author is undertaking to assign to Wesley his place in "the evolution of Protestantism," it is important to note his interpretation of the evolution of Protestantism.

The typical Roman Catholic expressions of hatred for Luther, sufficiently noticeable in the French original, become still more violent in the English translation. Piette, for example, discusses "la theorie de la concupiscence invincible" and finds a possible source of it in "la corruption du coeur chez le docteur Martin"—which, as I take it, might possibly mean the corruption of Luther's heart but, since Luther's morals are not under discussion, almost certainly means the doctrine of the corruption of the human heart according to Luther. The translator leaves no doubt; with him it is "the *malice and* corruption of heart from which possibly the learned doctor might himself be suffering." Piette says, very truly, that four centuries of historical study have greatly reduced the credit due to Luther and Zwingli for originality, but softens the blow by adding: "Ils furent des hommes de leur milieu et de leur temps"—which the translator omits. Something which, for the author, "saute aux yeux," the translator describes as "so *blatantly* obvious." A worse case is that in which the author speaks in the same sentence of Farel and "le parti des libertins" (a technical term for a party to which Farel did not belong), but without connecting them; while the translator scrambles the sentence to produce a reference to "Farel and his irresponsible ruffians."

And so on for nearly 200 pages, for there is about that much "evolution of Protestantism" before getting to Wesley. It is impossible within this limited space to discuss the evidence for and against a view of Protestantism which makes it the contemptible and odious thing that Father Piette constantly represents it as being. But it may be assumed that a Protestant book describing Roman Catholicism in equally unfavorable terms would be promptly put on the Index. Yet Protestants are expected to like this because it honors John Wesley!

The general proposition is that Luther's Protestantism had disintegrated rapidly under the impact of three great "reactions"—Anabaptism, Anglicanism and the movements of Zwingli and Calvin. The discussion of the Anabaptists deals chiefly with the fanatical excesses of those who claimed prophetic gifts, and ignores the sober scholars at Zurich and Nüremberg. Menno Simons was an "apostate priest." Protestant influence in England "petered out" under Henry VIII. Edward VI's reforms were "outrages." Calvinism, though a reaction against Lutheranism, is deemed to have practically saved the Reformation. Luther was "the great emancipator," Calvin "the great reactionary," and the Roman Catholic scholar naturally prefers the reactionary. He thinks Calvin would not have broken with Rome if it had not been for Luther. Geneva "apostatized" when it abolished the mass. But the vigor of Calvinism is appreciated; its triumphs are even exaggerated. Jansenism was "nothing more than Calvinistic infiltration in the midst of Catholicism." (A parallel rather than a derivative movement, I should say, with a common root in Augustine.)

So Puritanism triumphed, but it too petered out when it no longer had to fight for its life. So the eighteenth century became a welter of immorality, irreligion and false philosophy. One would look far before finding anywhere a blacker picture of any period than Piette paints of the 18th century. It is as though he had read Coulton's *Four Centuries* or Lea's *Inquisition,* or any non-Catholic account of the papacy during the Renaissance, and determined to show that Protestant England and the Protestant parts of Europe were worse.

That was the England which Wesley had to save. Into his study of Wesley, the author puts a degree of scholarship of appreciation and of fine insight that merits the highest praise. It would be a pleasure to follow his treatment through and illustrate this general commendation by specific citations. There is ample material for them. As a life of Wesley, this is a great book. As a survey of the evolution of Protestantism, it is marred by a partisan antipathy for everything that Protestantism means and—one cannot avoid the conclusion—by a propagandist purpose.

W. E. GARRISON.

Books in Brief

AMERICAN NAVAL SONGS AND BALLADS. *Edited by Robert W. Nesser. Yale University Press, $2.50.*

The bulk of these ditties date from the American Revolution and the War of 1812 Only a few are after the Civil War, or even after 1816. For the most part, therefore, they represent the age of sail and a time when naval efficiency was not

a matter of total tonnage and widely distributed naval bases but of clever seamanship and hand-to-hand fighting with guns and cutlasses. The ballads tell the story of famous exploits of this sort. John Paul Jones gets more lineage than any other hero, and Philip Freneau was the most prolific author. The value of these gems of verse is historical and patriotic rather than poetical. Some are on an artistic level with "Casey Jones"; others not so good. They are to poetry what the wooden cigar-store Indian was to sculpture. That is to say, they are naive, spontaneous records of stirring events, strong emotions and simple ideas, with a closer affinity to folklore than to self-conscious literary art. And therefore they are well worth preserving.

PROBLEMS OF THE PACIFIC, 1936: AIMS AND RESULTS OF SOCIAL AND ECONOMIC POLICIES IN PACIFIC RELATIONS. *Edited by W. L. Holland and Kate L. Mitchell. University of Chicago Press, $5.00.*

The swift course of events in the Far East has materially altered the situation since the sixth conference of the Institute of Pacific Relations, held in August 1936, the proceedings of which are reported in this volume. But beneath the events of the twenty months since these addresses were delivered there runs a deep current of history of many years. A knowledge of this is important for those who would understand what is happening now. Parts of these discussions already sound like ancient history; for example, the hope that the League of Nations will establish criteria for the determination of an "aggressor" and will apply effective sanctions to check aggression. Nevertheless the total body of discussion, in which several eminent authorities participated, presents a statement of facts and points of view that are still relevant to the Far Eastern question. The Institute of Pacific Relations is fast establishing itself as an important adjunct of international diplomacy.

Books Received

Malesherbes, Defender and Reformer of the French Monarchy, 1721-94. By John M. S. Allison. Yale University Press, $2.50. (To be reviewed.)

Our Lady's Choir, A Contemporary Anthology of Verse by Catholic Sisters. Edited by W. S. Braithwaite. Bruce Humphries, $1.00. Almost fifty singing sisters are represented in this collection, formerly published in a limited edition. Most, but not all, of the poems are on religious themes—simple, devout, beautiful. The others have a touch of wistfulness; some, a rather conscious flavor of "sublimation" of the natural affections.

In the City of Confusion. By Bernard Iddings Bell. Harpers, $1.25. A book of lenten meditation particularly on "the social task of religion." Dr. Bell's record as a pioneer among Episcopalians, or among American Christians of any name, in discovering the social responsibility of the church, gives weight to his words on this theme.

Our Life of Prayer. By J. Wilson Sutton. Morehouse, $1.25. A little book, both devout and helpful, treating of prayer not as one of the activities in which a Christian may or must engage but as a way of life.

Farewell to 'toinette, A Footnote to History. By Bertita Harding. Bobbs-Merrill, $2.50. (To be reviewed.)

Jacob A. Riis, Police Reporter, Reformer, Useful Citizen. By Louise Ware. Appleton-Century, $3.00. (To be reviewed.)

Neighborhood, My Story of Greenwich House. By Mary K. Simkhovitch. Norton, $2.50. (To be reviewed.)

My Century, The Story of Andreas Franz Hofer. By Amalie Hofer Jerome. Bruce Humphries, $2.75. The biography of a German immigrant, one of the liberals who fled from Prussia after the unsuccessful revolution of 1848, came to Iowa, and lived a long and useful life as an American citizen.

Savage Symphony, A Personal Record of the Third Reich. By Eva Lips. Translated from the German by Caroline Newton. Introduction by Dorothy Thompson. Random House, $3.00. (To be reviewed.)

Opening the Old Testament. By Margaret Dulles Edwards. Scribners, $1.00. A study book "to be completed by the reader." An extremely attractive and practical book for either class or individual use.

Land of the Free. By Archibald MacLeish. Harcourt, $3.00. (To be published March 31.)

China Christian Year Book, 1936-37. Arthur H. Clark Co., Glendale, Calif., no price given. A melancholy interest attaches to this, the twentieth issue of this standard reference work, as the last to be edited by Dr. Frank Rawlinson. Inclusive as always, this issue brings the history of China as well as of Christian work in that country down to the Japanese invasion. Hasty proofreading indicates the warlike conditions under which the book was finally sent to press.

Hope of Heaven. By John O'Hara. Harcourt, Brace, $2.00. Dismal proof that this conspicuous member of the younger school of novelists knows how to say it, but has nothing to say.

CORRESPONDENCE

A Suggested Text

EDITOR THE CHRISTIAN CENTURY:

SIR: If Nashville's industrialists do manage to get the clergy together for a concentrated campaign of religious talks to unorganized labor, the appropriate text will be: "If thou seest the oppression of the poor, and the violent taking away of justice and righteousness in a province, marvel not at the matter." (Ecclesiastes 5:8)

Round Top, N. Y. ROGER J. SQUIRE.

Referred to Quintus Quiz

EDITOR THE CHRISTIAN CENTURY:

SIR: A distinguished citizen of Chicago years ago said, "If you have a sad fact, tell it to the clergy, for of all things the clergy love best, it's a sad fact." I don't suppose that is the reason why The Christian Century is giving us of the clergy week after week "sad facts," but that is the impression increasingly made upon me, as I read your able paper every week, as I have done since it was started. I have read through the current issue, and from the first short editorial to the last page, there seems to be an atmosphere of gloom. Even the *Saturday Evening Post* is more cheerful. Of course I expect to renew my subscription this month, and shall toughen my spirit to read the paper, but should you see fit to print something cheerful, I will promptly write you a nice letter. I am now among the unemployed, and we need a little bracing.

Birmingham, Mich. DAN F. BRADLEY.

A Legion Post Awakens

EDITOR THE CHRISTIAN CENTURY:

SIR: You will be interested to know that your stimulating editorials against the mobilization bills in Congress have borne fruit in our local post of the American Legion. (The Oscar Falk Post No. 149 Michigan.) Following your editorial suggestion that we write to our representatives in Congress, I wrote to our representatives in both houses of Congress as well as to the President. I wrote not only as a minister but as an active legionnaire. Then when your editorial came out on "The Legion and the May Bill," I felt it was time that our post got busy.

I presented the matter as forcibly as I could on the floor of the legion meeting. They were rather surprised for practically none of our men even know of such a bill, let alone that the legion was backing it. A committee was appointed to look into the matter—get a copy of the May bill and study and check up on the attitude of legion representatives at headquarters and at Washington. Some night letters brought responses and the information that the May

bill was out of committee and that the legislative committee of the legion was backing the bill. At first, in our committee meeting, the attitude taken was, "Is the May bill in accord with the legion's four-point program?" I pointed out that the take-the-profits-out-of-war "point" was glossed over. The committee then laid the whole matter before the legion at its meeting last night. After some pretty plain speaking, the legion voted unanimously its disapproval of the May bill and authorized the Americanization committee to telegraph our congressman and the men of the minority report (who opposed the bill) of our action and then another telegram to John Thomas Taylor, the legion's legislative lobbyist, that he had no right to commit the whole legion as favoring this bill as well as the fact that we were unanimously against it.

I raise the point whether it is quite fair for those who support the legion as well as those who are against it to put us all in one category. I still believe that the sparks of true patriotism and fearless spunk have not quite died out of all legionnaires! There is a lot of jockeying and politics done in the name of the legion that a lot of us members do *not* approve.

Menominee, Mich. R. H. Hannum.

How Curb the President?

Editor The Christian Century:

SIR: In The Christian Century of January 12 there appeared your editorial, "Where Is Mr. Roosevelt Heading?" Whether or not a final outcome of his policy would be the policing of the Far East by American soldiers, it seems clear that his policy consistently tends toward the impossibility of avoiding a war with Japan. He calls for huge military expenditures in the name of upholding peace. If the United States really needs a stronger defense against possible aggression, he is allowing a strange anomaly of circumstance to prevail.

I enclose a newspaper clipping, a United Press item sent from Washington, D. C., on February 8, 1938, which shows the huge importations of military supplies—not including scrap iron and other products or materials—from the United States by Japan in the single month of January of this year. One question on which it would be interesting to have Mr. Roosevelt's answer is, Why should the United States seek to build up her own navy to a greater and greater strength when at the same time and for a long time previously she has supplied Japan with munitions, weapons of war, and the raw materials necessary thereto?

As a missionary to China—and I am one who has a great admiration for the culture of Japan as well as being a friend of many Japanese throughout these days as well as in the past—I cannot refrain from asking another question. (To illustrate more effectively the point at issue I have sent a package to you under separate cover. It contains shrapnel from Japanese bombs and shells.) On various trips to our mission compound I have picked up these pieces of flying death, near the boys' and girls' schools, our Bible school, church and community center, as well as in the compounds of our residences. This is the question: If the United States professes friendship for China, why does she continue to sell to Japan the means for ravishing China?

The answer to such a question need not mean a general boycott of Japan at all—I personally believe such a measure to be as unchristian as war itself, and as ineffective, in reaching a basic solution of the condition that gave rise to its use—but it certainly would mean stopping the export of supplies used in warfare. To effect an embargo of war supplies would seem to be a less difficult problem than to seek an "after-the-war" readjustment, with the responsibility on one's shoulders for the tens of thousands of lives sacrificed on the altar of a militaristic national pride.

We are greatly concerned over the very obvious attempts made by Roosevelt and the other "Big Navy and Big Army" militarists in the United States to whoop up war scare propaganda in the effort to whip Congress and the people into an endorsement of what the administration may decide to do in an emergency. No emergency can be met with peaceful intentions or calm deliberations when the attitude prevails which they have been fostering.

I am strongly opposed to the stationing of armed forces of the United States in China.

You have asked the question: "Where Is Mr. Roosevelt Heading?" We should like to ask the question: "How curb the President in his exorbitant military budget spending?"

American Presbyterian Mission, Irvine M. Dungan.
Shanghai, China.

The Question Box

What is meant by the terms "prophets" and "prophesying" which occur frequently in the epistles of St. Paul? The function of the prophets in the Old Testament seems rather to be that of preaching than the prediction of coming events. In St. Paul's epistles it seems that prophesying was different from preaching, as we are informed that some of the converts were preachers and some were prophets. What was the difference between them? S. T., Grand Forks, N. D.

THE words to which reference is made are used in various senses in the Scriptures. The most primitive use of the terms relates to the violent or ecstatic actions and utterances of men who wandered about in companies in Palestine, preaching the national faith, giving oracles, and engaging in the orgiastic and hypnotic behavior which greatly influenced the people who were drawn into the circle of their demonstrations, and who gave them the title of "prophets." Many examples of this crude type of "prophesying" are given in the Hebrew records (e.g. 1 Sam. 19:20-24, 1 Kings 18:26-29, etc.). A more refined but still emotional and ecstatic form of religious exercise prevailed in the early Christian churches in the form of "speaking with tongues" and other excitable expressions of feeling.

The usual meaning of the terms both in the Old Testament and the New relates to preaching (the root word is *naba),* often with the added idea of divine impulsion or control. Of similar import is the Greek word (*propheteuo*), which means primarily to speak forth in behalf of deity. Both of these terms run at times into the meaning of prediction, although that was a secondary and less important meaning of the words. The prophet in his function of uttering the will of God as he understood it used the factual and illustrative material of the past, the present and the future, as every preacher does. The predictive element was regarded among early peoples as in a peculiar sense a divine bestowment, although its value and reliability were often questionable. A study of the prophetic books of the Old Testament makes clear the fact that these men of God were far more concerned with the current and immediate interests of the people to whom they spoke than with future events. The predictive feature in the work of the prophets was negligible, and was often inaccurate; although the reports of such predictions recorded in the later records of the Jewish and the Christian sources naturally dealt with the instances in which the words of the prophet appeared to be verified by later events. This is especially true of Old Testament utterances which could be construed by the writers of the Gospel records as having referred to the ministry of Jesus, or to have come to fulfillment in his life.

The best comment on the difference between those speakers in the early church who were inclined to exhibit the showy gifts of "speaking with tongues" and similar accomplishments, and those who as earnest and consecrated preachers proclaimed the truth of the gospel in urgent and intelligent messages, is found in I Corinthians 12-14. There were various abilities possessed by the members of the churches, as there are today. Some had better education than others; some were more eloquent than the rest; some understood the Scriptures more fully; some had gifts of healing; some could "speak with tongues," the ecstatic and often incoherent language of religious emotion, often exhibited in later times and even today. All these manifestations of ability were regarded as "gifts of the Spirit," but the danger was that too high a value was likely to be set upon these more ornate and flashy abilities and not enough upon the genuine and substantial qualities of Christian character, and most of all upon love, the supreme achievement of the Christian life.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Japan Observes 'Empire Day'

Made Occasion for Intensified 'Spiritual Mobilization'—Many Oppose 'M-Day' Legislation

(Correspondence from Japan)

TOKYO, March 3.—The various celebrations of "Empire day" on Feb. 11 offered a vivid illustration of the divergent currents that are so strongly running in Japan today. At the court ritualists before the high altar commemorated the founding of the nation by Jimmu Tenno, officially dated at 660 B.C. In shrines and schools and in government institutions the long, splendid history of the Yamato people was recalled with patriotic services. An imperial amnesty was accorded to over 300,000 civil and political offenders. Christian churches throughout the nation quite generally held evening lecture meetings dealing with the subject of Christian citizenship. All the Protestant forces of Tokyo joined in a union worship service followed by a public rally.

Under the heightened pressures of the present situation this day also opened a week of intensified "spiritual mobilization," which was the occasion for nationalistic demonstrations, parades and mass meetings, and much literature and radio instruction. It saw the launching of the "Great Japan Movement" sponsored by Mitsuru Toyama, the famous apostle of direct-action nationalism, and others. This group proposes a "national front" to offset the danger of their much feared "people's front," this being plotted as they believe by the Comintern.

* * *

Celebrate Establishment of Constitutional Government

The same day marked the 50th anniversary of the promugation of the national constitution by the Emperor Meiji, and at a special session of the Diet that event was celebrated with imposing ceremonies. Felicitations to the throne were drafted by a committee headed by the outstanding liberal member, Yukio Ozaki, himself "the living history of constitutional government," while busts of Ito, Itagaki and Okuma, the three men who contributed most to the cause of popular government in modern Japan, were unveiled.

* * *

Opposition to 'M-Day' Legislation

The constitution provides that "all things shall be decided by discussion," and during the current session by courageous criticism and debate the two major parties in the lower house have been amply justifying their existence. The path has not been all roses. Just as the drastic bill for national mobilization was about to come up for action a raid upon the headquarters of the two parties in the Mampei Hotel was made by 400 hired agitators. This is a time-honored method of political intimidation in this country. But the party leaders stood on their rights, obtained immediate police protection, and are now filing suit against the influential persons who are behind it all.

* * *

Academic Freedom Curtailed

Thought conflicts are waging in intellectual circles. The Tokyo Imperial University lost two of its economics professors in the recent police round-up, and because the faculty refused to repudiate them in advance of their trial, the dean, Dr. Hijikata, has now resigned. On the other hand, Dean Tanaka of the law school has had to withdraw from circulation some of his published works in the field of political science. The university settlement in East Tokyo has been shut down, and at least two organs of liberal thought published by progressive scholars have been discontinued.

Doshisha, the Christian university, in Kyoto still has its troubles. Unable to find a permanent successor to President Yuasa who recently resigned, the trustees had just persuaded Rev. K. Nishio, the chairman of the board of the Congregational churches in Japan, to act temporarily as head of the institution when in a public lecture in Osaka he inadvertently committed an impropriety of speech that necessitated his immediate withdrawal from all public offices into private life.

* * *

Veteran Missionary Is Honored

A very fine recognition of Christian leadership in social work came when from 295 institutions selected for special commendation and official patronage seven persons were chosen for particular appreciation, and of these six were Christians. One of them is a foreign missionary, Dr. Gideon F. Draper, who almost 50 years ago in addition to his regular work established a school for the blind in Yokohama, and is still carrying it on.

* * *

Christians Lose Last of 'Elder Statesmen'

With the death of Rev. Hiromichi Kozaki the last of the original elder statesmen of the Christian movement has left the stage. A member of the famous Kumamoto band and graduated from Doshisha in its second class, the story of his life is the record of Christian beginnings in Japan—the founding of the Reinanzaka Church in Tokyo, the organization of the Congregational denomination, of the Y.M.C.A., of the first federation of churches, of the National Sunday School Association, the South Seas Mission, the Missions Overseas, the Union Hymnal Commission, and the National Christian Council. He helped establish and was at one time the head of every one of these and of many other Christian activities.

* * *

And So Forth

General G. Yamamuro, the chief of the Salvation Army and a noted evangelist, has reached retirement from active duties, but will continue as a counselor of the movement.

Japanese Christian women have sent Mrs. Kubushiro of the W.C.T.U. with a squad of nurses to north China for relief work.

CHARLES W. IGLEHART.

Argentine Hails New President

Dr. Ortiz' Administration Begins Auspiciously—Prosperity Has Returned —Mission Erects Building

(Correspondence from South America)

BUENOS AIRES, March 4.—With the Argentine fleet in port on display, with 7,000 troops marching in parade, with the United States military aerial squadron of six planes as bearers of friendly greetings flying overhead, and with special diplomatic representatives from 21 nations present, the new president and vice-president of Argentina, Dr. Roberto M. Ortiz and Dr. Ramón S. Castillo, were inaugurated on the afternoon of Sunday, Feb. 20. Perhaps no administration has ever come into power in Argentina under more auspicious conditions than the present one. Backed by the outgoing president, General Justo, and sharing his political views, it will change politics only gradually. Elected by a coalition party, Dr. Ortiz is conservative, a man of high personal integrity and tested administrative ability, having been minister of finance under President Justo during the most prosperous period of Argentine's history. His cabinet has been carefully chosen and promises to follow a sane and worthy course.

* * *

President Justo Ends Eventful Term

Beginning during the lean years of depression, the term of six years just ended by General Augustín P. Justo marks one of the most eventful presidential terms in modern Argentine history. General Justo's genius in choosing men of sound administrative ability to form his cabinet, in maintaining the loyalty of his countrymen through a coalition party and in fostering a growing material prosperity, have marked his term as one of peace within and without the country. His tendency, however, toward centralized authority and his desire to conciliate monied interests, explain the failure of his term to bring any outstanding social legislation which would favor the laboring classes. The excellency of his administration has thus been marred on one hand by obstacles to the exercise of full democratic rights on the part of the citizens, and on the other by the continued concentration of wealth in the hands of the privileged. These two factors bring a challenge and a responsibility to the new president.

* * *

Argentine Emerges from The Depression

The progress made by Argentina in 1937 was described "as a triumph of national work," in the report presented to the ministry of finance by the Bank of the Nation, which also pointed out that Argentina has been among the first countries to emerge from the crisis. Government expenditures amounted to $1,242,700,000 (pesos), a figure without precedent in Argentine history, still leaving a surplus of $10,000,000.

Savings bank deposits in the Bank of the Nation were the largest in the history of that institution, and one in every seven inhabitants of Argentina possessed an account in the Postal Savings Bank. Despite the increase in the nontaxable portion of incomes, the revenues from income tax in 1937 was higher than in 1936 by $25,000,000. It is pointed out that 2,400 large taxpayers have contributed 24,000,000 pesos during the year, an average of 10,000 each. Exports and imports for the country also reached a new high record, with the former amounting to 2,308,295,000 pesos and the latter to 1,557,685,000 pesos, leaving a favorable balance to Argentina of 750,610,000 pesos. This bulk of foreign trade for Argentina is an increase of 39.4 per cent over 1936 and is calculated to be more than that of all the rest of the Latin American countries combined, according to figures published by *La Nación*.

* * *

Boca Mission Erects New Building

In a needy district of the city of Buenos Aires with 100,000 people to the square mile, where factory whistles, steamship horns and the blasts of packing houses command people, the Boca Mission lifts its standard of neighborliness and good will. Forced to relinquish its old property last year for government use, it immediately planned a new building at a cost of 325,000 pesos ($100,000) to meet more adequately the needs of the community. While the building is not yet complete, 194,000 pesos of the budget have already been provided, 85,000 of which were raised on the field and 100,000 secured for the old property. The chapel was dedicated on Nov. 21 of last year. Dr. Arthur F. Wesley, who has been at the head of this work for nine years, outlines the program as one designed to combine the main features of the Y.M.C.A., the Y.W.C.A. and Hull House of Chicago, with the church at the center, thus providing a complete program of social and religious activities adequate to the needs of the whole family. The weekly attendance at the building is 2,000 (one-third that of Hull House), while about 65 classes and meetings per week respond to the needs of young and old. The current budget is all raised locally. The largest Sunday School in Argentina is that of the Boca Mission.

* * *

Rev. and Mrs. Paul Penzotti Go on Furlough

Rev. Paul Penzotti with Mrs. Penzotti sailed on March 3 for a year's leave of absence. For 17 years Mr. Penzotti has been secretary of the American Bible Society in the River Plate region and was before pastor of the Methodist Church in Buenos Aires for eight years. On April 9 Mr. Penzotti will sail from New Orleans for Puerto Rico where he will spend six weeks in lecturing and speaking among the evangelical churches. Later he will visit Mexico and then expects to be located for a time in California.

Mr. Penzotti has been named one of the delegates to represent South America at the International Missionary Conference to be held in Madras, India, Dec. 13-30. Born in Uruguay, educated in the states and possessing a wide knowledge of conditions and peoples in Latin America, Mr. Penzotti is well prepared to represent this continent.

J. Dexter Montgomery.

Plan to Promote Peace Education

Fifty Churches Set up Committees After Dr. Harry Holmes' Visit—Crusade Against Gambling

(Correspondence from Cleveland)

Cleveland, March 11.—Fifty churches have taken initial steps in organizing local parish peace education committees as a result of a two-weeks visit by Dr. Harry N. Holmes, associate secretary of the World Alliance for International Friendship through the Churches. This project was an outgrowth of the Cleveland School in Christian Living in October. It was engineered by the world friendship committee of the Church Federation under chairmanship of Rev. Theodore C. Mayer, pastor of Rocky River Methodist Church. Many other churches are expected to fall in line with the plan, which seeks to integrate, but not regiment, Protestant church groups trying to further the cause of world peace.

With the conclusion of the work of the Emergency Peace Campaign the Cleveland branch has reorganized as the Cleveland Peace Committee and expects to affiliate with the National Peace Conference. The first item in its program will be a series of twelve weekly broadcasts over WGAR, entitled "Peace in the News." Dr. Philip Smead Bird is chairman, and Miss Mabel Head secretary, of this committee, which includes Catholic, Jewish and Protestant representatives.

* * *

Groups Study Racial, Industrial Problems

Other developments from the School in Christian Living have resulted in an "Interracial Fellowship" and a "Commission on Industrial Relations," both of which held important meetings in February. Dr. Edwin McNeill Poteat spoke Sunday evening, Feb. 20, in Euclid Avenue Baptist Church in a city-wide observance of "National Race Relations Week." The fellowship has a membership of about 60 Negroes and whites who wish to develop friendship on a basis of culture and appreciation. The industrial group was organized Feb. 23, when Dr. Charles J. Turck, secretary for social action of the Presbyterian Board of Christian Education, led a conference of 75 interested ministers, laymen and social workers. Elmer O. Fehlhaber, secretary of the Cleveland Industrial Council, conducted a forum on the point of view of organized labor. Miss Bertha F. Park is chairman of the interracial group and Rev. Thomas D. Ewing of the industrial group steering committee.

* * *

Lenten Meetings Attract Large Crowds

Although the days of Lenten theater meetings which attracted thousands seem to have passed in Cleveland, several hundred persons have shown their appreciation for a dignified worship service by attendance daily in the first week of noonday meetings in Old Stone Church on Public Square. These services, under auspices of the religious work committee of the Cleveland Church Federation, will include messages by local clergymen each day in Lent, culminating with three-hour devotions in nearly a score of district church centers on Good Friday. Dr. Oscar Thomas Olson, minister of Epworth-Euclid Methodist Church, preached on Ash Wednesday, and Dr. Edwin McNeill Poteat, pastor of Euclid Avenue Baptist Church, on Thursday and Friday. Seventeen simultaneous services were conducted Friday by the Cleveland Council of Federated Church Women in observance of the world day of prayer, attracting an attendance of nearly 5,000.

* * *

Civic and Moral Issues Stir Cleveland

Signs of an awakening civic and moral conscience are seen by a local editor, who prefers to remain anonymous, in the conviction of two labor officials for blackmail and in the pressing by church and women's organizations for official action against gambling and encroachments by cafes and taverns in the neighborhood of schools and churches.

Don A. Campbell, president of the painters' district council, and John E. McGee, head of the laborers' district council, are in the penitentiary after a tense jury trial on charges of extortion after holding up construction jobs through unions under their jurisdiction. These convictions are the third and fourth on evidence of "labor racketeering" in the city. Both men have been powerful but questionable figures in organized labor.

A survey by housing officials of the Cleveland board of education has revealed 310 taverns and cafes within 300 yards of school premises, several of them next door. Renewed demand for an ordinance to protect schools, churches, libraries and social agencies serving children, from these influences, followed promptly. An amendment to the zoning code now before the city council, calling for licensing of liquor dispensaries only where located more than 400 feet from such institutions, stands a reasonably good chance of passage.

The school board meanwhile has been subjected to severe criticism for enacting compulsory retirement of teachers and employes at 65 without a public hearing or reference to committee. Teacher groups and civic organizations are openly charging a majority bloc of five members with political connivance and indifference to educational values for this arbitrary action in the face of virtually unanimous pleas for delay or gradual enforcement, and opposition by a minority of two members.

* * *

And So Forth

George A. Bellamy, founder and for 42 years director of Hiram House, was awarded the Charles Eisenmann award, carrying with it a prize of $750, at the 25th anniversary of the Welfare Federation on Feb. 16.

Bishop Joseph Schrembs of the Catholic diocese of Cleveland, on the 27th anniversary of his consecration, asked an end for all bigotry, saying a telegram of congratulations from the Cleveland Church Federation was the first he had ever received from such a source.

Dr. Daniel A. Poling, president of the International Society of Christian Endeavor, was honored here by the Poling Alumni Foundation Feb. 22, for 30 years of continuous service in Christian Endeavor.

O. M. Walton.

Glasgow Has Air Raid Drill

Elaborate Precautionary Measures Being Observed—Raise Salary Minimum of Church of Scotland Clergy by £5

(Correspondence from Scotland)

WHITLEY BAY, Feb. 18.—Glasgow is to have its first "black-out" to test air raid defense arrangements on the morning of next Friday. The experiment is to last from 12:30 A. M. till 3 A. M., and will cover almost a third of the city. The hour has been chosen to interfere as little as possible with the normal life of the normal citizen, but the inhabitants will have their first experience of the warning signals which will inform them, in time of danger, of the approach of an enemy attack from the air, and all ambulance workers, members of decontamination squads, and air raid wardens will be mobilized. Householders must hide all lights from their windows. A few weeks later, there is to be a "black-out" of the whole city.

Mr. P. J. Dollan, the convener of the city's special committee on air raid precautions, stated in the town council yesterday that 1,725 Glaswegians had completed the training in air raid precautions and had earned efficiency badges from the home office in London. In addition, 65 first-aid posts have been organized, 4 casualty clearing hospitals made ready, 32 decontamination centers equipped in public baths and bus garages, 10 fire stations prepared with fire-fighting services, 66 auxiliary fire posts and 296 air raid posts set up, and 19 halls and libraries equipped as residences for families in the event of their having to clear out of tenements. One feels much nearer to the volcano here than in America (where I was privileged to have a glorious holiday last summer).

* * *

Raise Salary Minimum Of Clergy

Fully half the manses connected with the Church of Scotland are personally rejoicing, inasmuch as it has been announced that the minimum stipend has at last been raised from £300 to £305 per annum for town and country, and from £350 to £355 for the four cities. At the time of the union of the churches in 1929, the goal was set of raising the minimum by £100, so the progress has been neither far nor swift, but it is good at last to see *a step* made in the right direction. This increment is not due to increased giving by the membership of the church, but to the savings effected by the uniting of competing charges up and down throughout the country.

* * *

Fear Church Must Retrench In Missions Work

I wish it were possible to give equally good news about the financial aspects of the foreign missionary enterprise. However, the giving for years has been lagging behind the expenditure, the deficits averaging about £20,000 annually. During the past year the unpaid deficit of £48,000 was increased by a fresh deficit of £19,000. The foreign missions committee's effort to raise the standard of giving over a three-year period has

The Psychology of Religious Living
KARL RUF STOLZ

Combining the powers of historian, psychologist, and theologian, this author gives a valuable insight into the widely differing philosophical and psychological schools of modern thought. *Part I* of his book studies the nature and origins of schools of modern religion—or BACKGROUNDS OF RELIGIOUS PERSONALITY; *Part II* makes practical analysis of RELIGIOUS EXPERIENCE AND PERSONALITY. "Here is a great book which should be in the hands of every pastor; every other religious leader; every parent-education worker; and every parent."—*Religion in Life.* $2.50

The Minister: His World and His Work
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"One of the best books in recent years on the work of the Christian Minister and the Church."—*Sermon Digest.* Beginning with "The World in Which the Minister Must Do His Work," Dr. Brown examines "The Scientist's Substitute for God—Nature" and "The Humanist's Substitute for God—Man." There follows a keen analysis of the minister's several tasks as Priest, Evangelist, Teacher, Pastor, and Churchman. $2

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J. H. MORRISON

"This moving book will help the intelligent reader to understand both what the movements in science are and how they affect religion."—*Umphrey Lee.* It is a constructive and thoughtful analysis of the recent findings in science and of the parallel or antithetical positions of Christian faith and theology. Unique in its field, the study closes with a strong affirmation of Christian fundamentals. $2

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ELMER T. CLARK

Both scholarly and entertaining is Dr. Clark's examination of more than two hundred religious sects, some of which have never been included in any previous census, survey, or study. The carefully documented and indexed book is a valuable addition to American religious history. "This study of the diversity and profusion which have been the obvious characteristics of American church life is an informing book of considerable practical value."—*Monday Morning.* $2

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The Atonement is the central topic of this penetrating study of the nature and extent of Christ's work. It inspects the historic records of Christ's life and death, and their significance in other New Testament writings; closely examines theories of the Atonement promulgated since New Testament times; and convincingly presents the truths necessary to any abiding doctrine of the Atonement. "Both readable and scholarly—a very rare combination."—*Church Management.* $2.50

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thus failed, and it must recommend to the General Assembly in May either substantial all-round retrenchment applied to every one of the 18 missions fields, or else the complete abandonment of one or more of the fields—that is, unless the last minute appeal to all the presbyteries this month so stirs up people that the disaster is averted. The committee says that if it could report in May that it has promises of an annual increase of giving from 1938 onwards amounting to 15 per cent, and also that steps were being taken to liquidate a considerable portion of the accumulated deficit, the position would be retrieved.

Every presbytery in the church has been debating the matter this month. The response to the desperate appeal seems electric. Strenuous efforts are being made to obtain gifts for the moderator's fund instituted last May to wipe out the deficit. Ministers are contributing their extra £5, received through the raising of the minimum stipend. The "League of the Twenty Thousand" is being joined. This is a league of 20,000 people who will give themselves, or become responsible along with others for raising, an additional £1 of income annually. The church really seems to be aroused at last.

* * *

Dedicate Memorial to Cathedral Ministers

Glasgow Cathedral has dedicated a memorial to the archbishops, bishops and ministers of the cathedral, whose names are all known in unbroken succession, right back to Bishop John Achaius, by whose orders the building was begun in 1124. The memorial, which is in the sacristy, consists of a carved oak canopy with, underneath, bronze plaques bearing the names. There are three distinct periods—the medieval church, the short period of Protestant Episcopacy and the Presbyterian Church. Dr. Maclean Watt returned from Ross-shire, whither he had retired more than three years ago, to preach the sermon. Rev. Neville Davidson, the present minister, performed the dedication ceremony.

* * *

Presbyterian Church in Ireland Names Moderator

Among the seven candidates nominated by the presbyteries of the Presbyterian Church of Ireland for the moderatorial chair, Rev. W. J. Currie of Bangor has become the moderator-designate, through having been chosen by a majority of the presbyteries, the Rev. Prof. R. L. Marshall, of Magee University College, Londonderry, ranking second. Mr. Currie is a native of the Ballymena district. Having served in several lesser charges, he was called to Stanraer Parish in Scotland. After some years as a minister of the Church of Scotland, he returned once more to his native land, succeeding the present moderator, Dr. John Waddell, as pastor of the First Presbyterian Church of Bangor.

* * *

Former Cabinet Member to Head General Assembly

There was talk of the Duke of Gloucester, the king's next younger brother, who is married to a Scottish lady, being appointed lord high commissioner to the General Assembly this year, but there was evidently some difficulty in the way, for Sir John Gilmour has just been appointed instead. Sir John has been a member of Parliament for 28 years. When he was secretary of state for Scotland (the first man to hold that office, by the way, since the office lapsed in 1746), he helped to frame the Scottish local government bill of 1929, and was largely instrumental in meeting the churches' wishes that religious education should be safeguarded and maintained in the day schools of the land. He has also served as minister of agriculture and as home secretary in the cabinet.

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Japan's Soldiers Still Out of Hand

Chinese Noncombatants Victims of Violence in All Occupied Cities—Missionary Schools Unite Forces

(Correspondence from China)

SHANGHAI, Feb. 24.—During the past four weeks a steady stream of authenticated reports has come from the various cities occupied by Japanese forces in north and east China. There is a disheartening similarity in these that belies the suggestion that certain regiments of troops were out of hand and acted contrary to the general tradition and usual behavior of the Japanese army. Tradition has undoubtedly broken down, but what the world now knows to be true of the licentious and violently cruel lawlessness of troops in Nanking is different only in degree from what has taken place in other cities and innumerable villages.

The withdrawal from China this week of the commanding officer, General Matsui, gives the faintest hope of something better in the days to come. But General Matsui was not exercising command over regions in north China where the same cruelties have been perpetrated, ostensibly in retaliation for the harassing attacks of the guerrilla bands. The burning of villages, and of young men seized in these villages, is still being reported. The raping of women in the streets and homes of cities which surrendered without any military resistance still takes place. And the occupation of American properties and the forceful prevention of the missionary custodians from visiting these properties either for inspection or to take out such personal effects as may be left indicates that there is little change in the general attitude of the conquerors in any part of the country.

* * *

Missionary Schools Unite Their Forces

Under these general disquieting conditions it is hard for the Christian forces to attempt anything like a formulation of policy or missionary strategy. Each day presents some new concrete case that has to be dealt with as an emergency. Nevertheless much serious thinking has been done, and this week some 50 Christian workers, Chinese and Western, met for a two-days' conference on the problems which all face, and the new challenges that are being heard. There were encouraging reports of what has been accomplished in united planning and undertaking during this past month. In Shanghai six Christian colleges have begun operation on a correlated basis. Students of each institution are enrolled by the college in which they have previously studied, but they are free to elect courses in any of the six schools. An effort has been made to avoid duplication of courses. A joint catalog for the six colleges has been issued. St. John's University has made its library and its science laboratory equipment available for the students of the six schools. Between 1,200 and 1,500 students are thus brought together under Christian educational auspices in the college grade. This union includes St. John's University (Episcopalian), University of Shanghai (Baptist), Soochow University (Methodist), Hangchow College

(predominantly Presbyterian), Nanking University and Ginling College (both interdenominational institutions). A more complete union has been worked out for the Christian Middle Schools, where a smaller number of students but a much larger number of institutions are involved. Some 22 schools have united on a simple basis the remnants of their faculties and student bodies that have migrated to Shanghai. Students pay such fees as they are able to pay, and the faculties are paid whatever is received from these fees, the present "salary" being about equivalent to $10 a month in American currency.

A similar grouping of Christian educational interests has taken place in Chengtu, whither large numbers of students and teachers have gone from all parts of China.

* * *

Education Being Adapted To War Conditions

More significant, perhaps, than this drawing together of institutions, is the emphasis upon a more practical type of education and adaptation to war conditions and to a changing social and economic order. The government schools naturally are giving attention to definite forms of training for national service, although students are not encouraged as yet to take up arms. It is recognized that the struggle ahead is a long one, that other classes of men are better able at present to endure the physical demands of warfare, whereas students are better qualified for the immediate task of rallying and guiding the populace to support the military efforts, and to prepare themselves for the reconstruction that will call for courage and sacrifice and intelligence in the years to come.

* * *

Propose Abandonment of Primary Schools

During the conference just held in Shanghai (to which reference was made above) the question was raised whether it was not time, under these new circumstances, for the Christian forces definitely to give up the old attempt to carry on a system of primary education, and devote effort toward such types of education as can surely be carried on without political interference or restriction of academic and religious freedom. The missionary movement will hardly commit itself to this belated change without a real struggle. There are many who devoutly believe that the strength of the Christian movement in China has been largely rooted in the primary schools which missions have conducted for years. These were not altogether popular with the Chinese Nationalist government. They were subjected to restrictions which many felt to nullify their religious value. But even before these restrictions were imposed many missions had ceased to operate primary day schools. Now in some sections the impositions of the new Japanese government (or Japanese inspired and controlled government) are as grievous as those which have been displaced. In other places all local support has been lost. Almost inevitably the question arises, therefore, whether or not the best Christian education cannot be given outside the formal primary school system.

* * *

Southwest China Challenges The Church

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more urgent by the tremendous challenge from the great southwest of China. In my previous letter reference appeared to the meager Christian force at work in Yunnan Province. The same thing is true of Kweichow and Kwangsi. Into these three provinces and into Szechwan has poured a flood of population from the occupied sections of the country. It is estimated that the population of Kweichow has increased in recent months by more than a million people, and likewise in Yunnan, while the influx into Szechwan is very much greater. Hundreds of Christian leaders have gone with the tide. Students from Christian and government schools have trekked hundreds of miles into these regions. Cultural institutions of all sorts have transferred their centers westward. The Christian movement must keep pace. Many believe that it is a new challenge unprecedented in the history of Christian work in China, and that unless the church quickly meets it the field will be lost to communism and godlessness.

JEREMY TRASK.

Dr. Harold F. Carr to Speak At Cornell College

Dr. Harold F. Carr, pastor of the Court Street Methodist Episcopal Church, Flint, Mich., is giving the addresses of "Religious Emphasis Week" at Cornell College, Mount Vernon, Ia., March 9-13.

Turkey Outlaws Alien Propaganda

On Guard Against Communism and Fascism—Irrigation Adds Tenfold to Palestine's Productive Capacity

(Correspondence from the Near East)

ISTANBUL, Feb. 26.—The Führer's speech, last week, coincided with the broadcasting of an address by the Turkish minister of the interior, Shukru Kaya, who, holding by right the office of general secretary of the People's party is, next to Atatürk, the person most authorized to outline the Turkish political doctrine.

His message, which was addressed to the People's Homes Organization on the occasion of the sixth anniversary of its foundation, is of more than local importance. It was meant as a reminder to certain foreign ideologies to keep away from Turkey, and as a strong recommendation to the Turkish youth not to allow themselves to be permeated by them.

Ever since the beginning of Turco-Russian friendship it has been an unquestionable principle that no communist propaganda should be carried on in Turkey, and, in fact, the slightest attempt at communist propaganda has been dealt with as a public offense. The fear is entertained that Turkey may be less well protected against the infiltration of other foreign political doctrines through the many channels of commercial interest, scientific intercourse and social connections. Rumors are current that the government is devising practical measures against foreign propaganda.

* * *

Architect of New Building Chosen by Competition

The plan submitted by Prof. Holzmeister, the famous architect, has been chosen for the new Turkish parliament building at Ankara.

Fourteen architects of world-wide repute accepted an invitation to participate in an international competition presided over by a jury composed of Mr. Howard Robertson (England), Mr. Budok (Holland) and Mr. Ivar Tengbom (Sweden). All necessary measures were taken to insure complete secrecy and anonymity.

The new building will occupy a space of 297,000 cubic meters and cost four million Turkish liras, or roughly $3,200,000. Among other accommodations, it will include four debating chambers, of which the largest will have 600 seats for its deputies, 400 for the public, one presidential loge, and three loges of 100 seats each for the diplomatic corps, high state officials, and the press.

* * *

Buildings to be Destroyed to Give View of Mosque

When, in accordance with a recent decision, the buildings at the west end of the Galata Bridge have been demolished, the traveler entering the Istanbul port will be greeted by the stately Valideh Mosque, the view of which they hitherto masked and marred. The expropriations will cost very important sums.

Valideh Jami, one of the finest specimens of Turkish art, owes its name of "Mother" mosque to the Sultan Mother Turhan, the mother of Sultan Mehmed IV, who, from her private exchequer, paid for its completion in 1663.

* * *

Palestine's Population Capacity Increased Tenfold by Irrigation

I am reading some very interesting details regarding the water problem in Palestine. It appears that the exploitation of underground water resources has profoundly modified the problem of Jewish agricultural settlement in Palestine as compared to the situation ten years ago. While at that time, 250 dunams of land were held to be required to insure the existence of one family, that minimum is now considered to have fallen to less than 30 dunams. In other words, it would be possible to accommodate ten times as many Jewish farmers on irrigated land as was considered to be possible ten years ago.

E. GUERON.

Yale Divinity School Announces Promotions

Yale University has announced the promotion of Dr. H. Richard Niebuhr, formerly associate professor, to the rank of professor of Christian ethics, and of Assistant Professor Carl H. Kraeling to the rank of associate professor of New Testament criticism and interpretation.

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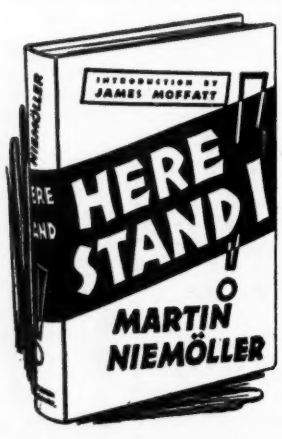

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Hit Slowness In Arms Program

Churchill and Others Charge British Lag in Air Force Expansion—Hear Dean Inge on the Bible

(Correspondence from England)

LONDON, March 6.—We have become almost numb and past feeling when we hear the figures of the expenditure to be met in the budget. They are almost astronomical. The army, navy and air force expenditure is put at £343,250,000 or £63,000,000 more than the estimate for the current year. The chancellor will have to find over £1,000,000,000 and when the part which is to be raised by loan is deducted, he must still provide £930,000,000.

The discussion of the provisions for defense took up yesterday's (March 7) sitting in the Commons. The chief criticism was directed against the alleged slowness in the carrying out of the program for air defense. Mr. Churchill was the chief critic of the present state of the air force expansion. He suggested alarming possibilities as he spoke of the German expenditure. This might allow of their doubling our provision; and what then becomes of the pledge that we should be equal in air power to any country within striking distance? Sir Thomas Inskip gave an assurance that there would be a progressive increase in the number and size of squadrons. He spoke also of the progress which is being made with the balloon barrage for London.

* * *

Lansbury Urges Folly Of Armaments

Mr. Lansbury in the Commons lifted his voice bravely against the folly of the building up of armaments, and defended a better way. Labor sought to drive home the moral that we are reaping the harvest of a wrong foreign policy. The motion for the approval of the White Paper was carried by 347 votes to 133. "Staying power, equipped for the first parry, which will also be capable of the last thrust." That is said to be our ideal.

* * *

Dr. Inge Pleads for Larger Knowledge of the Bible

A lecture upon the subject "What England Owes to the Bible," prepared by Dr. W. R. Inge, better known in his former office of dean, was read on March 2 at St. Paul's. We ought to be in a better position to understand the Bible, he said; but it has been steadily losing ground as the center of the religious life of the English people. Among the educated the Bible, the lecturer added, is not much read, and even candidates for ordination have only a very superficial knowledge of it. We cannot go back to the old uncritical bibliolatry, but an effort is to be made this year to revive the study of the Bible. It will certainly be a calamity, Dr. Inge said, if the wheat is thrown away with the chaff. Christianity was not the religion of a book, but it was a historical religion, and the New Testament anchored us to the first chapter in our long history. We have made progress in knowledge but in spiritual and moral truth we have much to learn from the first century.

"Now especially," he added, "when something like a reign of Anti-Christ has been let loose upon Europe; when ruthless cruelty, on a scale never seen before, has been not only practiced but justified by contemptible fanatics; when the liberty with which Christ has made us free is crushed and persecuted; and when the state, that monstrous idol, is deified and worshiped, where if not to the gospel are we to look for a power which may bring back the nations to mercy and justice, to decency and humanity?"

* * *

And So Forth

We always look with anxiety to the monthly figures of unemployment. Today for the first time for six months there has been a drop in the number of the workless. Last month (February) there were 17,186 fewer out of work; the total is 1,810,421. The number of insured jobs increased by 15,000, making a total of 11,324,000.

It is a new fact to record a royal visit to Arabia, but at the present time Princess Alice and Lord Athone are paying a visit to King Ibn Saud, who has been a good friend to this country.

The best known of our announcers, Stuart Hibberd, has prepared a "talking book" version of the Acts of the Apostles for the National Institute for the Blind. Everybody who has had the opportunity of seeing and hearing Mr. Hibberd is grateful not only for his wonderful voice, but also for the gracious spirit in which he has done his work.

In addition to the distinctive Methodist celebrations of May 24, there will be a special service in York Minster at which the

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Churches Deal With Race Issue

Brooklyn Church Federation Concerned Over Growing Antagonisms—National Peace Conference Issues Program

(Correspondence from New York)

NEW YORK, March 20.—Church groups have initiated cooperative efforts with social welfare and other agencies to deal constructively with sharpening racial antagonisms in the Bedford-Stuyvesant section of Brooklyn. Although colored families have lived for a considerable time in that neighborhood, they have been the economically more privileged type. An influx of poor colored people depressed real estate values and the mounting number of assaults to commit robbery (but not sex offenses) made many white people afraid to go out at night. According to a survey made by the interracial commission of the Brooklyn Church and Mission Federation the neighborhood is now 43 per cent colored, an increase of 104 per cent in ten years.

The 25 "white" churches have been "discouraging" Negro attendance at their services in the few instances when Negroes tried to attend. The three colored churches are located on the periphery of the district and compete with 56 store front churches that have sprung up. There is an evident overchurching of the whites and an underchurching of the colored. The same is true when parish houses or community centers are considered.

* * *

Form Permanent Organization To Deal With Problem

The social service department of the Protestant Episcopal Church convened a meeting to discuss the problem attended by representatives of the Bureau of Charities, the Council on Social Planning, the Urban League, the Home Relief, juvenile aid bureau of the police department, the National Association for the Advancement of the Colored People, and Monsignor Belford of the Roman Catholic Church of the Nativity, and Rev. Messrs. Carpenter, Stitt, McPherson and Coleman for the church federation and interested parishes.

The committee adopted as its purpose "to help the two groups in the neighborhood, the old and the new, to live together in friendship and understanding. It organized permanently as the Bedford-Stuyvesant Community Council with Dr. Carpenter as temporary chairman. It organized a survey, is raising $5,000 for a colored settlement house, encouraged the introduction of more colored policemen and will promote a series of community conferences to inform the community about the facts found in the survey which would help to unite the two populations through understanding and action.

* * *

Two White Presbyterian Churches Close in Negro Area

An influx of Negroes and Puerto Ricans into the neighborhood caused two Presbyterian churches in Manhattan and the Bronx to close and merge with white congregations in a white neighborhood. They are the Morningside Presbyterian at 86 Morningside avenue and the Woodstock Presbyterian at Prospect avenue and 165th street. It is possible that the Woodstock Church with 5,000 Negroes now living near it will become a branch of St. James Presbyterian Church, a large Negro church farther south.

The action, approved by the New York presbytery, is in line with almost unanimous precedent. The white congregation moves out and sells out to the colored. In only one case of the score or more in recent Harlem history has the colored congregation acquired a church without money and without price as it acquires the libraries and schools by right of residence. That exception was All Souls Episcopal Church. That colored congregation took over a property worth $125,000 and an endowment of $110,000 by voting the white vestry out of office and voting in a colored. The white rector, who sided with his colored parishioners, Rollin Dodd, is still the pastor.

* * *

Protestants Conduct Variety Of Welfare Projects

The work of coordinating the activities of 152 Protestant welfare organizations in the city is reported by the Federation of Protestant Welfare Agencies. During the past year these agencies disbursed 19 million dollars with an aggregate operating deficit of $413,000 dollars. The types of activity are grouped under the heads of child care, youth, aged, health, housing, seamen. The federation plans a special program for boarding out dependent, neglected Negro children, an increasing problem in hard times.

* * *

National Peace Conference Announces Program

The National Peace Conference has issued a program of economic policies for the United States in relation to world peace and prosperity. Better exchange of goods and services, settlement of the war debts, endorsement of Secretary Hull's trade treaties, the consideration of colonies as economic problems and strengthening the machinery of world economic cooperation are the important features of the report. The conference suggests that an autonomous organization to take charge of the economic work of the League of Nations be created so that nations like the United States unwilling to assume the political obligations of the league might join. The commission on international justice and good will of the Federal Council of Churches is an influential member of the N.P.C. and Walter Van Kirk is an invaluable secretary of both organizations.

* * *

Protestant Bishops Make Appeal To Catholics on Spain

Sixty-one Protestant bishops signed a letter made public by Robert L. Paddock, chairman of the American Friends of Spanish Democracy and retired Episcopal bishop of Eastern Oregon, asking the Roman Catholic hierarchy in this country "to bring your influence to bear on General Francisco Franco" in an effort to prevent further bombings of noncombatants in Spain. Henry St. George Tucker, presiding bishop of the Episcopal Church, and Bishop Francis J. McConnell were the most prominent signers.

BRADFORD YOUNG.

Stops Meeting of Tenant Farmers

Manager of Hall Objects to C.I.O. Affiliation and to Negro Membership—Reform in Harlan County

(Correspondence from the New South)

NASHVILLE, TENN., March 20—The recent convention of the Southern Tenant Farmers' Union was rudely interrupted in the midst of its second session in Little Rock by the manager of the hall ordering the delegates out. He claimed he did not know that it was a C.I.O. affiliate and that he was "against the C.I.O. from start to finish." He also emphasized the fact that a majority of the delegates were Negroes, declaiming to the S.T.F.U. white leaders that "conditions being what they are in the south, for you to mix the two races for misguided discussions of controversial subjects means trouble." The only trouble occasioned thus far has been that caused by such "misguided" outsiders as this gentleman; there has been none within the union.

Under the leadership of Howard Kester, the delegates quietly adjourned and two hours later reassembled in a hall owned by Negroes. Addresses were delivered by both white and colored speakers, the palm going to a Negro teacher from Texas who is leading his people to buy small farms, cultivate them on a "live-at-home," diversified crop basis, educate themselves and their children, make "two blades of grass grow where one grew before," and to live self-sustaining, self-respecting lives, building cooperatives and keeping alive their native interest in religion.

* * *

Colored Delegates Predominate

The delegates this year were from 80 to 90 per cent colored. The leaders deny that this means that the white members tend to drop out because of Negro membership, and explain that the colored members will sacrifice more in order to go to the conventions because of the general denial to them of a free voice in other assemblies while here they are accorded a democratic equality. The use of violence against members of the union seems to have disappeared and the leaders claim that real progress is being made in the securing of better contracts with landowners.

* * *

Bilbo Urges Exportation Of Negroes

The inanities and insanities to which a small group of southern senators resorted in the recent filibuster against the anti-lynching bill reached their climax, as might have been expected, in the fulmination of Bilbo ("the man") of Mississippi. He apologized for lynching and practically defended it by inference, but his rhetorical madness reached its zenith in his proposal that emergency relief money be used to send our Negroes to Liberia. He claimed that 2,000,000 have signified that they are willing and eager to go. Of course no such number, nor one-tenth of them, could be induced to go. Negro leaders are well warned by conditions in Liberia against any utopianism regarding colonization in Africa; they are not ready to trade the economic advantages of a land like ours, poorly as they share them, for the handicaps and greater hardships of a pioneer land. Even Negro colonies in the south, of which there are several, have not generated any movement toward that solution of the color-line problem. The diatribes of this little group of southern senators will, in the end, do more to deepen prejudice and harm the peace of the south than the anti-lynching bill could have done even if the worst these fanatics prophesied had been precipitated by its passage.

* * *

Proposes Law to Define Lynching as Murder

It is worth noting that of the Republican senators who voted against cloture, none were from states with a large Negro vote, while of the two that favored it, Davis of Pennsylvania alone does represent a state with such a vote; and of the Democratic senators whose states have a large Negro vote, only Lewis of Illinois voted against cloture. Down in Bilbo's state the legislature received a bill to define lynching as murder and thus to make it possible to indict every mobster as a murderer. However, laws mean little when juries refuse to convict.

* * *

Kentucky Outlaws Deputizing Of Private Detectives

On June 1, Kentucky's new law making it a crime for an employing concern to hire a private detective or guard and have him commissioned as a deputy sheriff or other police officer will come into effect. This means a new day for the miners of Harlan county where the sheriff had as many as 379 deputies, all but "eight or ten" paid by the coal operators.

The La Follette inquiry revealed that many of these were ex-convicts, professional gunmen and thugs. It also revealed that the sheriff had acquired a fortune during his term of office though his legal salary was modest. He is now under indictment, and he, together with 19 deputies and 22 coal companies, are defendants in a suit for $100,000 brought by the family of Benton Music, young son of a Baptist minister—miner and union leader. Young Music was assassinated by a burst of gun-fire into his father's home, intended for his father. That these company paid deputies are the guilty parties no one doubts; the coal companies are sued on the grounds of conspiracy.

* * *

Many Harlan County Citizens Welcome New Law

The better elements in the citizenry of Harlan welcome the new law and hope for a redemption of their good name from the title of "bloody Harlan." This they will realize, however, only when they drive certain coal operators out of control of their local government and turn themselves from a defense of the dollar economy to that of human rights.

ALVA W. TAYLOR.

Stanley Stuber Becomes Chaplain Of Sanitarium

Rev. Stanley I. Stuber, after a nine years ministry at First Baptist Church, Clifton Springs, N. Y., has been appointed chaplain and consultant in religion at the Clifton Springs Sanitarium, an institution managed by a board of trustees many members of which are secretaries of the national missionary societies. Mr. Stuber has given much time to the general activities of the Northern Baptist Convention, particularly in the field of journalism and reporting. He is an editor of the *20th Century Quarterly*.

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· Stark Young in the New Republic ·

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, Children (under 15 years).

Change of Heart

(Gloria Stuart, Michael Whalen) (Fox) Rich, breezy, bad tempered husband drives charming, devoted golf-champion wife to leave him. Golf-playing rival threatens the marriage till husband has change of heart and starts golf. Engaging caddie and dog are chief plot movers.

For A: Amateurish. For Y: Not the best. For C: No.

Dangerous to Know

(Tamiroff, Anna May Wong) (Para) Tamiroff does expert smooth sinister role as arch-gangster who dominates city government and, by framing hero, is on verge of winning social on top of financial and political supremacy. But his adoring "hostess" proves highly melodramatic nemesis.

For A, and Y: Strong thriller. For C: No.

Girl of the Golden West

(MacDonald, Eddy) (MGM) Long, elaborate screening of the Belasco classic with fine western settings, delightful music and song, and picturesque characters. Romantic melodrama with too many interpolations to be very dramatic. Better acting by the cast than by the stars.

For A, and Y: Very good of kind. For C: Beyond them.

Love on Toast

(Stella Ardler, John Payne) (Para) Fluffy blonde heroine, with all the ideas, rules big circle of distinguished, white-haired soup company directors. Starts vote contest for "Mr. Manhattan" to marry "Miss Brooklyn"—but he marries heroine! Cake-throwing and slapstick "chase" furnish most of action.

For A, and Y: Absurd. For C: No.

Quick Money

(Fred Stone, Berton Churchill) (RKO) Heroic, honest mayor defeats efforts of con-man (smoothly done by Churchill) to swindle small town. Mildly amusing little story, with considerable human interest and elementary humor, but too poorly acted to be much worth while.

For A: Poor. For Y: Hardly. For C: Hardly.

Sally, Irene and Mary

(Alice Faye, and others) (Fox) Stale, flat, noisy and unprofitable in music, lyric and dialog. Alice Faye is a queer star, Jimmy Durante has learned nothing, and Fred Allen better stick to radio. Glass smashing and show-boat rioting serve as features.

For A: Stupid. For Y: Poor. For C: No.

Sergeant Murphy

(Ronald Reagan, Mary Maguire) (Warner) Engaging hero follows beloved horse sold by father into army, and insures horse's misbehavior. Both out of army, hero trains the fine animal to racetrack victories, wins English steeplechase and colonel's daughter for finale.

For A, and Y: Pleasing. For C: Very good.

Wife of General Ling

(Griffith Jones) (Gaumont-British) Strong suspenseful thriller, well-acted sinister roles, rather loosely-knit action. Venomous Chinese war lord, posing as merchant and smuggling arms across British territory, pits his cunning against secret agent hero, loses in final grim climax.

For A, and Y: Strong thriller. For C: No.

Best Films for Adults

Barones and the Butler	In Old Chicago
The Wave	Stage Door
Mayerling	You're Only Young Once

Best Family Films

Merrily We Live	45 Fathers
Rebecca of Sunnybrook Farm	Snow White
Gold is Where You Find It	Borneo

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